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THE

STRANGER'S INFALLIBLE

EAST-INDIAN GUIDE,

OR

HINDOOSTANEE MULTUM IN PARVO,

87205

GRAMMATICAL COMPENDIUM

OF THE

GRAND, POPULAR, AND MILITARY LANGUAGE OF ALL INDIA.

(LONG, BUT IMPROPERLY, CALLED

THE MOORS OR MOORISH JARGON.)

By JOHN BORTHWICK GILCHRIST, LL.D.

The Founder of Hindoostanee Philology and Author of various Works in that elegant and most useful Tongue, among the living Dialects of the Peninsula, all more or less intimately connected with this universally current Speech of British India, in their Composition and Orthoepy.

" Nootq kuhta hue mera aj yih hur natiq se,
" Sotou kee neend men kurne ko khulul ja,oonga."

SUODA.

" Ex minimis initiis maxima."

" Magna est veritas et prevalebit."

THIRD EDITION,
Greatly Enlarged and Improved.

LONDON:

PRINTED FOR BLACK, KINGSBURY, PARBURY, AND ALLEN,
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1820.

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This rudimental text book, or first principles of the hindoostanee language, is hereby very cordially inscribed to the following students, namely:

MESSIEURS

DREVER,	TOD,
LINDSAY,	CONNINGHAM,
MILNER,	WADDELL,
MICHIE,	STEWART,
JACKSON,	DAVENPORT,
DUNCAN,	HUISH,
LUDLOW,	JAMES,
NESBIT,	MORTON:

As an appropriate and durable testimonial of the most exemplary conduct and cheering progress, during the whole course of their attendance as pupils, and voluntary cooperation, by social exertions among their class fellows, to forward the labours of

Their faithful friend and well-wisher,

JOHN BORTHWICK GILCHRIST.

London Hindoostanee Lecture Room,
May 25, 1820.

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a list of hindoostanee books, with a very useful advertisement, closes the whole.

experience through all quarters of the globe, and in none more satisfactorily than among the various nations of hindoostan. It is true, that such a jargon as the intelligent writer, quoted in page viith mentions, may be acquired very imperceptibly, though in reality the trouble is not less in doing this, than the small portion of manly exertion which is requisite, when properly directed, to attain so useful an object at once as the hindoostanee language.

To obviate as soon as possible, to the utmost of my ability, so serious and galling a loss of time to my countrymen on their way to india, as they would sustain by the perusal of any inadequate and perplexing publications on the civil and military vehicle of discourse in that vast empire, I have been once more induced to devote my leisure hours to their service. Having the fullest conviction, that no future stage of their progress will afford them cause to upbraid me with the charge here preferred against other authors, for that ignorance and incapacity which are still so evident in all the successive attempts at a grammar of the grand popular speech of hindoostan, which have not been servilely copied from my own works, I can surely feel no hesitation to express my sentiments accordingly.

Feliciter is sapit qui periculo alieno sapit.

The experience of my friends, as well as my own observations, hath fully convinced me, that in a climate like india, we cannot at starting sufficiently shorten and smooth the road to the colloquial acquisition of its most useful tongue; I have therefore submitted this abstract to the suffrages of an indulgent public, but with no intention of entering the lists as an author against unworthy competitors, whatever I may yet be induced to do with more creditable opponents. That there are many very respectable individuals, whose stay is too transitory, or whose duties are too laborious and important in india, to admit of other than desultory study, is a truth which every one must allow, as well as the necessity for such persons still possessing a certain knowledge of the hindoostanee or current tongue. For people in either of those predicaments I may safely recommend these sheets, as, though under a simpler form, they rather confirm than deviate from the grammatical rules observed in my larger works, which many persons cannot always afford to purchase, even when procurable at a moderate price. This advice is offered in the conviction, that the present introduction is on the whole much easier and plainer than any thing yet published on the colloquial speech of india. To superficial students, whose ears cannot ac-

curately discriminate sounds, a reversed vocabulary would rather prove embarrassing at first than useful; it has therefore been omitted, because when ability, leisure, duty, interest, or inclination stimulate any learner's exertions farther than this preliminary step, he will not hesitate to furnish his library with my other publications, and apply to them with the best effect accordingly. To insert the oriental letters in a scheme like this, would at once defeat the very object of so small a performance, and render it nearly as discouraging, from the intricacy of its character, as a complete hindoostanee grammar has hitherto been deemed tremendous by its bulk alone. In the multitude of counsellors there may be safety, when these are duly qualified to offer the advice required; every stranger, therefore, will do well before he follows any, relative to his own application to the languages, to ask his advisers to translate the following easy sentence in the hindoostanee or popular language. "Hindee zuban murboot toom seek,ho to seek,ho, pur muen ne aj tuluk yoon hee seek,hee hy."(1)

(1) This literally translated is—"indian tongue grammatical, you may learn, then learn, but I now till, thus indeed learned have." Of which the idiomatical version

If this be readily complied with, by furnishing a translation and analysis, verbally or in writing, the student ought implicitly to follow the plan his friends may lay down for the future prosecution of his studies, otherwise he should hesitate, and advert to the fate of the blind leading the blind in any pursuit whatever. At all events, good reader! my solicitude at the very commencement of your literary labours is so far pardonable, as I honestly wish you should trust *neque cœcum ducem, neque amentem consultorem,* in all important matters of this kind.

Were the learner to task his self every day with one page of the vocabulary, he would soon be master of the whole by heart, and by acquiring only those words first which occur next to the english, he would very quickly lay in a stock of the utmost consequence to a beginner. When these objects have been attained, the marginal spaces may be appropriated solely to increase the original store, or to a reversed scheme of the whole, including such remarks and observations, as the learner's progress may enable him occasionally to make on the subject

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follows: "You may learn the hindoostanee language grammatically, if you please, for my part I have hitherto picked it up, as well as I could."

of his studies. As he proceeds, his labour will be smoothed by the pleasing conviction, that almost every word acquired from these sheets may be brought to the profit side of his account at once, without the smallest apprehension of being constrained by experience to insert many items to the score of loss, as he must inevitably do with the most of his acquisitions from Hadley, and other catch-penny productions of that stamp.

On the theme of this small work, I feel particular satisfaction in subjoining the following extract from the learned and ingenious philological lucubrations of Mr. H. T. Colebrooke, in the 7th volume of the Asiatic Researches, page 223. " On the subject of the modern dialect of upper india, I with pleasure refer to the works of Mr. Gilchrist, whose labours have now made it easy to acquire the knowledge of an elegant language, which is used in every part of *Hindoostan* and the *Dukhin;* which is the common vehicle of colloquial intercourse among all well-educated natives; and among the illiterate also in many provinces of india; and which is almost every where intelligible to some among the inhabitants of every village.

" Without passing the limits of *Hindoostan,* it would be easy to collect a copious list of

different dialects, in the various provinces, which are inhabited by the ten principal *Hindoo* nations. The extensive region, which is nearly defined by the banks of the *Suruswutee* and *Gunga* on the north, and which is strictly limited by the shores of the eastern and western seas towards the south, contains fifty-seven provinces according to some lists, and eighty-four according to others. Each of these provinces has its peculiar dialect, which appears, however, in most instances, to be a variety only of some one among the ten principal idioms. Thus *Hindoostanee*, which seems to be the lineal descendant of the *Kanyukoobju*, comprises numerous dialects, from the *Oordoo zuban*, or language of the royal camp and court, to the *barbarous jargon which reciprocal mistakes* have introduced among *European gentlemen* and their *native servants*. The same tongue, under its more appropriate denomination of *Hindee*, comprehends many dialects strictly local and provincial. They differ in the proportion of Arabick, Persian, and *Sunskrit*, either pure or slightly corrupted, which they contain: and some shades of difference may be also found in the pronunciation, and even in the basis of each dialect."

To enable the hindoostanee student to judge and decide for his self as soon as possible, after

his arrival in british india, I have here deemed it my duty to insert some judicious and irrefragable arguments formerly published, on the importance and utility of that language.

The language which was long degraded under the name of moors, as a jargon, but at present best known as the hindoostanee, is also frequently denominated hindee, oordoo, and rekhtu. It is compounded of the arabic, persian, and sunskrit, or b,hak,ha, which last appears to have been in former ages the current language of hindoostan.

Owing in some measure to the intercourse of the merchants of arabia with the peninsula of hindoostan, but more particularly to the frequent invasions of it by the moosulmans, and their ultimate conquest of and settlement in it, a considerable number of arabic and persian words became successively engrafted on the original language of the natives, and gradually out of this mixture arose a new language, the hindoostanee, like a modern superstructure on an ancient foundation.

By degrees it assumed its present appearance and estimation; and the court of dihlee, as well as its various metropolitan subordinates, made choice of it, as the sole medium in all affairs depending on colloquial intercourse. Hence its

influence in process of time spread abroad so widely, that it became almost universally used in the cities, camps, and courts of the moosulman princes. Many of the native inhabitants also grew familiarised to it, and used it in all their concerns, the validity of which did not depend upon written documents, and even when this was the case, it often became, under the naguree pen, with some slight deviation, peculiar to each province, the more durable vehicle of record, as well as the persian or sunskrit.

As the intercourse and communication of the moosulmans with the natives of india was greater or less, according to certain circumstances and situations, the hindoostanee naturally varied considerably, with respect to the prevalence of one or other of the languages composing it. This circumstance will sanction a division of it into at least three distinct dialects; namely, the pristine, or country; the middle, or familiar; and the learned, or court dialect; each of which are respectively useful in different districts, situations, communities and families.

In the first, or pristine dialect, there is a smaller admixture of foreign words; hence this is more nearly related to the original dialects of each province or grand division of the country.

In the second, or familiar dialect, the number of foreign words bears nearly an equal proportion to the original ones.

In the third, or court dialect, arabic and persian words are by far the most numerous.

It is unnecessary to explain the various moral and physical causes, which have rendered the hindoostanee less prevalent in some parts of india than in others, since they must be evident to every reflecting mind. This circumstance, however, by no means invalidates the proposition; for although it may be granted, that particular dialects are spoken by the inhabitants of several districts and provinces of india, yet we may boldly assert, that none of them, taken individually, is so generally useful and necessary as the hindoostanee. Nor will the assertion appear too arrogant, when it is considered, that however extensive a country may be, and how numerous soever the dialects spoken in it, still the language of its courts and provincial capitals will always be most generally known and understood, and must of consequence be that most worthy of attention and cultivation by foreigners, wishing to live, move, and have a comfortable being among the inhabitants of any portion of the globe.

We shall now advert to a few arguments, which will doubtless be convincing and satisfactory proofs of the truth of the foregoing propositions.

In the whole of the vast country of hindoostan, scarce any mœsulman will be found, who does not understand and speak the hindoostanee, with more or less polish and propriety, according to local and individual circumstances, of birth, education or other contingencies.

Every hindoo also, of any distinction, or who has the least connection either with the mœsulman or the british governments, is, according to his situation, acquainted in some degree with this language.

It is moreover the common medium by which the natives in general, and many persons of various foreign nations settled in hindoostan, communicate their wants and ideas orally to each other. Of the truth of this, indeed, we ourselves are an evidence, as are the portugueze, dutch, french, danes, arabs, turks, greeks, armenians, georgians, persians, mœghuls, and chinese, who often converse together in the hindoostanee, as a more convenient *lingua franca* for india, than their own individual language.

In all the armies of india this appears to be the language universally used; even though

many of the individuals composing them be better acquainted with the dialects peculiar to their respective kingdoms, provinces, and districts, as their mother tongue.

Nearly from cape comorin to kabool, a country about 2000 miles in length, and 1400 in breadth within the ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by moosulmans, who are not sufficiently conversant in the hindoostanee; and in many places far beyond the ganges, even on the shores of the eastern isles, this language is current and familiar, or so well known that it can be readily understood.

An accurate knowledge of the customs and manners of tribes and nations depends principally on an acquaintance with their colloquial languages; and in no country, perhaps, is this knowledge more essential, or a more desirable object of attainment, than in hindoostan, the inhabitants of which differ so widely in religion, laws, customs and prejudices, not only from the people of europe, but among their selves all over india.

When the conquerors and rulers of a country are so unacquainted with the current speech of their subjects, that they prefer the language of their former subduers, the natural consequences

must evidently be injustice on the one part and great disaffection on the other, independently of various causes of alienation from the galling yoke of any foreign power.

Although, in the popular language of any country, there may be a deficiency of books of science, still that language is the most proper and necessary for conducting colloquially the affairs of civil government and commerce, of military as well as judicial concerns. It may be observed, that many centuries have not elapsed since the learning, laws, and religion of our own country were preserved, communicated, and studied in more than one foreign language; those languages, however, have been fortunately superseded by the english, a sufficient proof that the current language of the country should always be deemed most worthy of public cultivation and private study.

Although the hindoostanee language does not yet boast of very many prose compositions, historical works, or volumes of science, yet how many elegant tales and beautiful poems have been composed in it! How universally are domestic, commercial, and military concerns, and even political correspondence of the highest consequence, connected with it, and even carried on in it! And in this place, let us once

for all observe, that the instructions of the learned natives, and all their disputations and arguments on subjects of literature, are conducted in it; and that in every case, where a native of hindoostan wishes either to compose or to dictate any thing to be translated from his own to another tongue, he constantly arranges his ideas, and explains his meaning, in the hindoostanee, before it be committed to writing as a persian epistle, or political document of any value.

Lastly, a correct and general knowledge of this language greatly facilitates the acquisition of many others, when they become in their turn successively the objects of attainment, from motives of duty, interest, or pleasure, and it is the only means till then, by which we can more effectually prevent injustice and imposition.

If the allegations and arguments which have been made be founded on truth, what now can be brought to invalidate their force? The conclusion from the premises is therefore this; that to the merchant, the traveller, the civil and military officer, the lawyer and divine, the philosopher and physician; in short, to every one who carries on concerns of any moment in india, or who wishes to exist there, in safety and happiness, the hindoostanee language is

more generally necessary and advantageous than any other; and on this account, it ought to be the very first object of acquisition, and ever afterwards most cultivated and esteemed for paramount utility over all the rest.

For three months after reaching india, the attendance of a native teacher, or moonshee, upon a scholar, seldom, because premature, produces much benefit; on the contrary, except in the mere pronunciation of a few letters, such interference generally does a great deal of harm, being enough to disgust all beginners from future perseverance as oriental scholars. To those readers who will so far confide in my judgment, as to follow my advice, I shall candidly impart it by desiring them, while on board ship, and in the above period after arrival, to acquire, if possible, the difficult sounds from some of their well-informed european friends; and at the same time to make their selves complete masters of every word, technical term, and rule in this minute volume at least, before they sit regularly down to study the language with any moonshee. Indeed, if they can prevail on their selves to include the story teller, reversed vocabulary, and english and hindoostanee dictionary in this counsel, they never will have cause to repent such precaution, as it may save

them much vexation, trouble, antipathy, a great deal of time, and even some cash, on the score of native instructors, of whom not one in a thousand has sufficient ability and sagacity combined to conduct the studies of a new comer, with propriety and effect, in the hindoostanee, or any other oriental tongue. If the assistance, however, of such men be in the beginning unavailing and tormenting, the aid of ignorant menials, who have a smattering of english, is still more pernicious and delusive; every scholar, therefore, who intends ultimately to make his self a proficient in hindoostanee, will find it his interest in many respects to believe, that I expect no adequate advantages, which can instigate me to mislead and deceive him in any pursuit of this kind, when I thus communicate my own undisguised sentiments of these people, on the present occasion, and consequently deprecate all such unseasonable and equivocal aid accordingly. This *caveat* is inapplicable where the student has previously learned enough of hindoostanee, (which should always be done at home when practicable, or on the outward voyage to any one of the british indian presidencies,) to enable him to converse with tolerable ease upon ordinary subjects, and also in a way to be understood, by an expert native instructor, upon grammatical themes.

A knowledge of the hindoostanee is not only essential for every stranger in british india, who must have a personal communication with the natives at large, but moreover, paves the way for the speedy acquirement of the persian and other oriental tongues, in that country, where alone they can be generally learned, as local or classic languages, through the medium of the hindoostanee, which is the vernacular speech of the people, and necessarily of all the moonshees, or native teachers, in hindoostan.

In the armies, maritime, and domestic affairs of india, no other language than the hindoostanee is universally spoken or understood; nor is any other required from the british indian officers on the spot, or the cadets now studying it and tactics at the company's military academy.

As several modern and ancient tongues may be deemed both useful and ornamental to men of liberal education in europe, the persian, sunskrit, arabic, &c. will prove equally so in india; but it should always be recollected, that to every person there, the hindoostanee is no less indispensable, than a knowledge of english evidently is to any stranger residing among, and transacting business with the inhabitants of the united kingdom; and consequently should be treated as the most requisite qualification for

gentlemen bound to the east-indies; because they will sooner or later find, that, comparatively, the learned languages and provincial dialects, such as the *bungalee* and many other local tongues, are secondary considerations, which may be afterwards acquired in india, with greater facility, less expence, and much more effectually, than they can be, when preposterously, attained in this country.

If the above reasoning be founded in facts, well known and established for some years past both at home and abroad, the public may reasonably hope, that all the oriental departments at home will speedily embrace the hindoostanee as an object of the first consideration to the students destined for india; since we must admit, that however learned our british judges, civil and military officers, might otherwise be, they would all prove now-a-days wholly unfit for their respective offices in our country, without an adequate knowledge of their mother tongue; and the hindoostanee being exactly to india, what the english language is colloquially to the united kingdom, or what the turkish is to that empire, the inference is so very plain, that he who runs may read.

To students who wisely commence their oriental career with the grand popular speech of

india, which has hitherto been very undeservedly superseded by the persian, while degraded and misrepresented under the absurd term of moorish jargon, or moors, all the works enumerated in the subsequent catalogue will necessarily prove of the highest utility and importance, either at their outset or progress through the most useful, to beginners, of all the eastern tongues, among which however the persian, being still the written medium of political and miscellaneous correspondence, though by no means exclusively so in every quarter of the peninsula, it certainly ranks next in order of study and importance in this country, and may be very advantageously joined with the hindoostanee, thus forming two congenial objects of oriental pursuit for six or twelve successive months, before embarkation, and on the whole outward voyage also.

Those publications most essential are inserted first, that should circumstances render economy unavoidable, even in such purchases, three, four, or five only may suffice, till the student can in india more conveniently supply his self with the rest, also procurable there, as they become requisite in the course of his more advanced studies, at his own expence, when not less willing, and probably more able, to defray every progressive charge of this sort. When a

number of hindoostanee students proceed to india in one ship, they might, besides their private property of books, lay in a *common stock*, as a useful library on board, at a very moderate expence, which would in many cases amply compensate for this small additional disbursement to obtain the extra supply in question for every emergency. This third edition of "the stranger's east indian guide" has been so much enlarged and improved, as to constitute almost a new work, with the old popular name retained, under which it first appeared, many years ago, at calcutta, and has since become such a favourite with the public, that a large impression has lately been sold off with uncommon rapidity. Finding the guide a most commodious *text book* for my hindoostanee lectures, which have enabled me greatly to enhance its value, without a proportionate encrease of price for its present form, I have been induced to remould the whole plan of some portions of these rudimental sheets, to render them not less useful to my own students, during each course, than they will still prove to ordinary purchasers, who do not attend my class. Those scholars, whose time and other circumstances will admit of acquiring from the first, a critical and comprehensive knowledge of both occidental and

oriental sounds and symbols, contrasted with each other, will do well to consult the "ultimatum," or "hindoostanee story teller" for a full and particular account of my hindee-roman orthoepigraphy; while, on the other hand, persons not having leisure nor conveniency to enter so deeply into the subject at the commencement of their career, should confine their attention to the guide alone, as it will convey a very practical acquaintance with the powers that each *letter* of the hindee-roman alphabet possesses, merely in *that capacity* by appropriate illustrations and examples from our own language. To throw some *novelty* and interest into so dry a theme as the a, b, c of hindoostan, without invalidating the real sound of any one of its alphabetical characters, I have contrived to show each in its etymological colours also; a device that confers, in some measure, "a local habitation and a name" upon letters, otherwise so insignificant, that they would make little or no impression upon most minds *en passant*, either as the vocal elements of words, or the significant particles, which constitute the *etymology* of speech, in the grammatical acceptation of *this term*. The remarks upon every link of the abecedarian series in succession, if properly studied, may insensibly create a relish

for possessing that critical acumen in philological economy, which can be universally applied to the whole of the dead and living languages, ancient or modern, yet known or unknown to us, in short to all dialects that ever did or can exist on the surface of our globe; because the very same or similar rules, with little variation, must always regulate the nature and changes of human speech. Should such a spirit of investigation be produced by barely studying the hindoostanee alphabet diligently, it alone will facilitate the learner's progress through the different divisions of grammar afterwards with a rapidity, ease, and success which will soon astonish his self; but, if this effort demand more thought than the common herd of mankind, either young or old, are found to possess, every thoughtless individual so situated must rest satisfied with the usual routine of rudimental instruction, and proceed directly from the hindoostanee hornbook, without a moment's pause or reflection on the important qualities of its elementary contents, in the ordinary jogtrot of a scholastic pack-horse, through the successive dull courses of nouns, pronouns, adjectives, verbs, and so on, with the memory overloaded, and mental energies not a whit more expanded than these originally were at the starting post. Let any

intelligent tyro only persevere in his exertions to learn my literal and etymological alphabet, as he really ought, slowly but surely, and I shall venture to promise him the highest gratification in his subsequent lucubrations as a profound oriental and occidental philologer, besides becoming an accomplished linguist in any language he may ever wish to add to his own.

In this mode of proceeding, the hindoostanee parts of speech will all appear organised upon a few leading principles, which are applicable universally; whence a due knowledge of every *verbal* inflection, in its *broadest sense*, will become perfectly familiar, after learning the declension of a single noun, in its masculine and feminine forms. The consonants in their shortest possible formation are called bu, (bă) pu, (pă) mu, (mă), &c. which though modified to bee, pee, mee, or with any other *affixed* vowels, these would, as proper names, be equally expressive, nay were we to reverse the *pa-pa*, *ma-ma* of nature, and term them literatim ub; up, um, or ab, ap, am, eeb, eep, eem, &c. with the aid of any *prefixed* vowel, it is evident that the expression of the consonantal symbol is no way invalidated or suspended, whatever may be the result of their naked exhibition respectively as *a vowel-less*, or in other words, *a life*

less b, p, m; the vowel in fact, wherever placed, or however modulated, being to every consonant exactly what the *soul* is to the *body*, this, without *that*, is useless matter, while a vowel like a spirit can exist, *se ipse*. And to render the analogy still more complete be it recollected, that vowels are not less tangible and transient in words, than the vital breath of the animal creation is in the nostrils of man, they seem to come and go with the wings of the wind, and thus play at bo-peep with each other, in thousands of instances, in different dialects and countries, where the firmer consonants, sometimes under congenial transmutations, manage nevertheless to keep their ground, often however so slippery, that even they lose their feet, and thus glide through semivowels or semiconsonants, within the spiritual pale of self forming sounds. An early and acute habit of detecting such literal transmigrations is the grand secret of etymological art, which in one point of view has been almost laughed to scorn, by those superficial coxcombs, who conceive that this science having been repeatedly abused by indiscreet etymologists, is a sufficient reason for turning it into ridicule, without recollecting how such conduct cuts, like a saw, both ways, and may thus be turned against every good thing under

the sun, because some knaves or fools have occasionally made a bad use of it, when in their hands. The arrangement and concatenation of every literal category in the world, has hitherto been so inconsistent and absurd as to exhibit rather an undigested chaos, at eternal war with its own elements, in the wreck of all principles, than a rational scheme for initiating novices at the very threshold of learning, where, if they do not stumble and fall, "never to rise again," is owing to blind chance, and the total want of due reflection, not to any good guiding. I am probably the first grammarian who has yet attempted to introduce a complete radical reform in this humble province of literature, and have in the space of thirty years reached that "ne plus ultra," of my alphabetical labours, lately presented to the british indian community in the hindoostanee story teller; an abstract of which will now be found in this rudimental work, intended for the most convenient syllabus of future prelections in that extraordinary tongue, to the military, medical, and all other gentlemen of the king's or company's service, who may yet be induced to attend my different courses and classes, during every term, at the voice of duty, interest, or conscientious principles, previous to departure for a subjugated land, over-

flowing with milk and honey, and where the myriads of natives understand, generally speaking, no language but their own. This happens fortunately, except in the article of pronunciation, to be the most simple and regular dialect extant, and so uniformly easy, in the whole of its etymological organization that a single prospectus, after only studying the alphabet assiduously, will make a scholar of middling talents a perfect grammarian, from laying a firm and broad foundation upon literal and syllabic grounds alone. Having already stated, that the letters b, p, m, may be indifferently brought into play, by any *affixed* or *prefixed* vowels whatever, I shall take advantage of this fact so far as to subjoin all the monosyllabic, significant particles, and words, that can properly be enumerated under every character. This mode will furnish progressively bu, ba, bi, be, bee, bo, boo, bue; ub, ab, ueb, pu, pa, pee, pue; up, ap, op; mu, ma, mi, mee, me, moo, muo, mue; um, am, im, eem, &c. for explanation; as *prefixes, interfixes, affixes,* significant words or particles in any of the three tongues, from which the hindoóstanee is evidently composed. The process may at first sight seem tedious and slow, but the succeeding proficiency will, in the very same pro-

portion, be both swift and sure, with nothing of that concomitant *ennui* which must lower upon every race of an apathetic tortoise, with a heedless hare. At every step through the hindoostanee symbolic sounds, there is a useful sense conveyed in the train of each, and this very seasonably supplies the memory with a strong light, reflected upon it by the unavoidable expansion of an intelligent mind, over the various characters when they pass in regular review before this grand marshal of my abecedarian and etymological divisions and subdivisions, arrayed in congenial order, from the easiest vowels down to the most difficult of the consonants: These are the very gutturals with which the sunskrit, perversely enough, commences that series of letters, though the vowels very properly precede its consonants, while in other systems they are jumbled promiscously without rhyme or reason, being at all visible through the whole, and the greek even has alpha in the van of its literal phalanx, with omega in the rear, instead of being, as in my scheme, close together.

From a desire to be usefully employed, and various causes of a private description, after a long interval, having resumed my hindoostanee campaign with a fresh stock of experience and philological ammunition, it behoves me hence-

forth to defend those oriental fields, which were first taken by myself, from all ungenerous poachers and intruders. Some of these interlopers have already fattened on the sweat of my brow, and the produce of my expensive labours in india, without one of them possessing heads capable of making a single discovery in their compilations from my works, though their hearts have been narrow enough to exclude me, as much as possible, from reaping the grapes of a vineyard, which has hitherto been entirely of my own planting and cultivation, with sacrifices and risks almost inconceivable. The only scare-crow against such beasts and birds of prey, that I can at present afford to erect, will appear in the following translation of the 90th number from the story teller. "A banker "jogging along with a bag of guineas, which "a highwayman observing, was allured by the "booty to follow close at his heels, but had "not advanced far, when he *attempted* to lay "violent hands on the cash. During this, se-"veral persons came up, and having hand-cuffed "the robber, took him away to the police ma-"gistrate's. Some one observing him, re-"marked thus: 'When thou just passed by "hence, then indeed thy condition was the re-"verse of what it is now, in so short a space,

" what hast thou done to put thee in fetters?"
" He replied, 'my case is exactly this:

" A silly fly stuck fast in honey,
" Fatal indeed as love of money
" To sordid fool or knave,
" With twirling head and wringing paws,
" *In vain* denounces *greed*—the cause,
" Of its untimely grave."

Should this exhibition of one poor fly not deter certain unlicensed sharp-shooters and sportsmen, without any qualification for encroaching upon the fair game of my hindoostanee manor, I may yet feel inclined to *pin* a brace of those militant *blue bottles* on the chariot wheels of " the stranger's east-indian guide," thus lustily exclaiming, " lord what a dust we " kick up in the course of our literary plunder, " we certainly are *par nobile fratrum*, and " ought at least to live in peace with each other, " while both are feasting on the hard earned " philological honey of an old working bee's col- " lection, whence, in fact, we from the first " imbibed that eastern lore, which, as stolen " goods, is at present shining more conspi- " cuously from our *big bellies*, than it ever can " from *block-heads* so ill furnished as our own, " without a constant supply from the spoliation " of that original hive and store which alone

" hath exalted us here; brother! brother! we " have mutually offended against the laws,—of " gratitude, honour, and common honesty, it " becomes therefore our best policy to shake " hands, and be friends."

" Hos ego *liberculos* feci, tulit alter honores."

A line which I shall use the freedom to turn so:

" Their's solid *pudding*—mine but *empty* praise."

" Qui capit *ille* facit," and those whom the *cap fits* are welcome, as the volunteer heralds of such glorious deeds, to proclaim the blushing honours with which they are now invested.

To one and all of them, I shall fearlessly address this valediction, " stant nominum umbræ," go and sin no more, lest a worse thing befal you in the fourth edition of this little book, where I may be compelled to declare, " ecce homines! in propriis personis."

THE

FIRST LINES,

OR

RUDIMENTAL PRINCIPLES,

OF THE

HINDOOSTANEE TONGUE.

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1. utility, simplicity, facility, consistency, and the perspicuity of reason and truth should form the basis of every scientific superstructure, even at the hazard of innovation and radical reform in that republic of letters, called the *alphabet*, which constitutes the foundation of rational speech and grammar, though in general *absurd and preposterous*, in the extreme.

2. the plain, broad, full, open, manly, scottish articulation of latin is more applicable and appropriate to hindoostanee orthoepy, than any other, and, with few exceptions, best calculated to produce accurate colloquists in that useful

tongue, who from the first can hardly make the long vowels too much so, nor their slender sounds short enough, until extensive practice, and the nature of speech, points out those medials which have no visible forms.

3. such illusive names as *alpha, beta, aitch, you, double you,* are inadmissible for a system of *orthoepigraphy,* where the *names* and *powers* of letters should serve like echos to each other, as far as possible, preserving at the same time that rigid uniformity which is completely lost in our absurd *jee, jay, eff, ell,* the vowel being capriciously both a *prefix* and *affix* to the consonant in the generality of literal nomenclatures.

4. a, bu, hu, u, wu, gu, ju, fu, lu, are the concise hindoostanee representatives of the foregoing a, &c., which, in verbal collocation, would at once form in the mouth of a mere child, by the first five letters variously placed *wubha, wabhu, bhuwa, bhawu, ubwah, abwuh, bahuwa* and many more; in none of which however could our deceitful *aitch* and *yoo,* single or *double,* mislead the learner.

5. a being always the long sound in *hall* and *u* its very short power in *hull,* the last never can become the oo of *ooze* nor yoo of *use,* as neither pluralists nor sinecurists have existence in this literal commonwealth, the aspirated *hu*

consequently can in no situation be mute, and *ju, gu,* must ever retain their actual sounds, respectively visible in *jug*, though transmutable enough with each other.

6. u is considered the *spirit* by which the *semivowels wu, yu, hu,* and all *consonants* are enabled to live, move, and have a being in *those* capacities, whence their simple appellations, or the *fu, lu,* &c. of *fun, lull,* animated as it were by this short almost inaudible u of *up, us, sun,* never the misplaced oo of *bull, put,* v. 5.

7. every *simple* sound has its own peculiar symbol, but compounds of course require the conjunction of two, when no single roman character exists to express each of them, as a *tertium quid,* that cannot then be confounded with its original constituent parts.

8. on this principle, long vowels oo, ee, and the true *diphthongs* uo, ue, occur in *that* way; also the combinations sh, zh, ch, kh, gh, wherein the common aspirate *h* has become a *mute subservient* element, in the formation of sounds, which we cannot otherwise exhibit in the roman alphabets, though the oriental systems possess them as distinct symbols.

9. the whole series of letters, with the slight unavoidable exceptions just explained, may be said to resemble the laws of those ancient nations,

which were unalterable, since neither *position* nor *association* can change a single or double character of this literal scheme, where uo, ue, even are by analysis only the u, o, e, of *up, ope, ere,* and *synthetically* the diphthongal vowels in *our house, guide, guile, buy,* orthoepigraphically here rendered *uor huos, gued, guel, bue.*

10. oriental letters having no *capitals,* in our acceptation of the term, all their roman substitutes are treated as small *working bees,* on a footing of perfect equality, in their size, without one notable or *grandee* for the abecedarian community, in compliance with the first principle; especially as the persi-arabic capitals, when they do appear, adorn rather the *tail* than the *head* of a word or sentence, even where the majesty of heaven, as the king of kings, would seem to require a great initial-shahunshah, *emperor,* and badshah, padshah, *king,* are literatim and verbatim proofs of the *fact* in question; the original final being no way more elevated in dignity than the minute shu or humble bee, bu, pee, pu, are initially.

11. a dot . or dash - denotes the original orthography only, the orthoepy being thereby no where affected but in ḍ, ṛ, ṭ, ṇ alone, which are thus rendered harsh, palatial dentals, while the n is attenuated to a mere french nasal, so ṇ.

12. two characters accidentally associating, and in full possession of their pristine powers, *might* become one or other of the combinations noted under 8, were this not prevented by the intermediate ˌ always prefixed to the aspirated ḥ in order to preserve its prowess unimpaired by any contingency, when the aspiration is not wholly lost or absorbed in a different sound.

13. to obviate all confusion from the *chance* meeting of o, o, e, e, n, g, n, k, s, h, z, h, k, h, g, h, p, h, t, h, and to keep the aspirates always in view, the common mark of division will be invariably so inserted lest boˌo, kˌhan, tˌhe, pˌhir, unˌgula, œnˌko, usˌḥab, tuzˌḥeek, should be taken for or sounded as boo, khan, *the*, *fir*, ungula, œnko, ushab, tuzheek.

14. an alphabet for the hindoostanee, constructed on just principles requires to be divided and subdivided into 13 vowels and semivowels, thus-u, a, o, œ, oo, uo, wu, i, ee, e, ue, yu, hu, simple, and diphthongal, which may all be *nasalyzed* so-aṇ, oṇ, &c. 7 labials mu, bu, bḥu, pu, pḥu, fu, vu, 5 lingui-dentals nu, ngu, lu, ru, ṛu, 8 palati-labial dentals, ḍu, ḍḥu, ṭu, ṭḥu, du, dḥu, tu, tḥu, 8 lingui-dental sibilants su, shu, zu, zhu, chu, chḥu, ju, jḥu, and 9 gutturals ku, kḥu, khu, gu, gḥu, ghu, qu, in all 13 vowels

and 37 consonantal sounds, or 50 separate, simple, and compound characters; besides nasals and the four euphonized, expirated, and inspirated series wu, wa, wo, woo, &c. yu, ya, yo, yoo, &c. hu, ha, ho, hoo, and uh, ah, oh, ooh, &c. of all which more fully hereafter.

15. the transmutations of letters, though more frequent in their own congenial classes of vowels, labials and the like, nevertheless occasionally pervade every division and subdivision of the catalogue so indiscriminately, that it may often be difficult to distinguish the type and prototype from each other, without considerable knowledge of those practical rules for the natural conversion of abecedarian symbols respectively.

16. every species of hiatus and cacophony seems to be obviated in hindoostanee by the elision of any troublesome short or *long* vowel, especially when *these* coalesce *inflectively*, or by the convenient *interfixes* wu, yu, lu, ru, nu, hu, tu, du, that are so useful in this *etymological* department of every tongue.

17. previous to the exhibition of a perfect nomenclature of simple, diphthongal, nasal, and semivowels, with the various categories of consonants in natural succession, either as mere letters or significant moveable particles, the 6 subsequent principles must so far be anticipated,

to render all the literal remarks clearly intelligible to a mere hindoostanee alphabetist.

18. the articles *a, the,* being inherent in the words of this tongue, the english meaning will of course appear without *them,* whence all the parts of speech may be comprised in nouns, verbs and particles, under the form of letters, syllables or words as the radicals, prefixes, interfixes and affixes in particular vocables, of every species and denomination whatever, the due knowledge of which, makes the *etymological* department, in both senses of that *epithet,* easy in the extreme.

19. for the indefinite and unmeaning technicals, *declension, case, genitive,* only the efficient terms class, state, and adjective form, have been adopted to supersede the musical string of dative, accusative, vocative, ablative, and instrumental cases, in their application to english and hindoostanee, in both of which it is high time, that common sense should supplant all modes of pedantic sounds, when any of them become " vox et preterea nihil " in modern grammars.

20. our prepositions are actually *postpositions* in hindoostanee, which being a very appropriate name will be retained accordingly, to confer such logical qualifications on the nouns they govern, as the meaning of *for, by, with, after, in,*

at, &c. may respectively indicate *cause, manner, association, instrument,* when translated to the english language, and people, should they yet become more enamoured with the scholastic definitions *causal, modal, social, local, vicinal,* &c. than I am.

21. as *we* actually have the postpositions *'s, ward,* and often reverse the regular order of *to, by, in, with,* &c. it can excite no surprise when hinduwee, persian and arabic *prepositions* thus appear in hindoostanee, which, however strange, admits even a *pre-post-position* occasionally, the the noun being then central, only however when the postposition is not simple, but compound.

22. such grammatical distinctions as the above, when perfectly obvious and applicable universally, are all of course carefully preserved, if at the same time consistent with the genius of the hindoostanee tongue, or that philological nomenclature, which might soon be made as perfect as the boasted chemical device of the same kind, were the light of modern reason implicitly followed, in *these* matters *at least,* rather than a blind faith in the glaring darkness of ancient lore, and classical superstition.

23. the first state corresponds with what has been called the nominative or subjective case; the second state represents the oblique, accusative

or objective, and the adjective form is a synonimous term for the genitive and possessive of most languages.

24. includes the whole hindoostanee alphabet in detail as letters and significant particles, with their appropriate remarks, in conformity to principle 14.

ا u is invariably the shortest possible sound of a, heard in *us, up,* see 5, 6. as a *prefix* it denotes negation, privation, and disjunction, چوک اپار الگ u-chook *infallible,* u-par *shoreless,* u-lug *disjoined,* ابی in u-be *sirrah!* it seems the vocative prefix ue, *o!* contracted before the second state of با بابا ba, baba, *sir, sire.* affixed u has various uses, نام ناما nam *name,* nam-u *book,* هفت هفت huft *seven,* huft-u *week,* چشم چشمہ chushm *eye,* chushm-u *fountain,* بند بندہ bund *bound,* bund-u *bond man,* دوسالہ do-sal-u *biennial,* چوگوشہ chuo-gosh-u *four cornered,* and is the final of persian past participles, equivalent to our *ed, d, t, en, n,* in mœrd-u *dead,* آزمودہ azmood-u *tried,* &c. in many instances this final is arbitrary, whence ہمیشہ کنارہ humesh-u *always,* کونہ kunar-u *side,* کمینہ kumeen-u *mean,* with or without the *affix,* which often assumes t, as ارادت iradu-t *intention,* مینارت اشارت meenaru-t *minaret,* isharu-t *sign, hint.* though a masculine particle, it, in arabic, is صاحب صاحبہ the very reverse, ṣaḥib *master,* ṣaḥib-u *mistress,* شاعر شاعرہ shaiṛ-u *poet-ess,* ḥamil *porter,* ḥamil-u

pregnant, and in that language u is the leading letter of comparatives, many concretes and plurals, u-kbur *greater,* u-ḥ muq *fool,* u-khbar *news,* from khubur, which shows that such words are pluralized by the transposition of one u and the conversion of the other to a, luqub *title,* ulqab, udub *respect,* uudab, rendered adab as two shorts make one long sound. in various passive participles, u is the discriminator, mœorukkub *compounded,* mœorukkib *compounder.* when u is radical it implies *existence, passion, intransitiveness* of particular verbs, pul-na *to thrive,* mur-na *to die,* kuṭ-na *to cut,* uṭuk-na *to stop,* and being a short feeble vowel like i, œ, they all have their energies encreased to form their corresponding active, transitive verbs, by a species of duplication, that naturally creates those examples enumerated under the long a, o, oo, e, ee, q. v. as well as the two very impotent correlatives i, œ, of the last four vowels. u in some instances is lost in their ramifications, burus *year,* 2d state plural burson *years,* nikul-na *to issue,* nikla *issued,* as per principle 16. when u and a reciprocate there is commonly an equivalent change in the consonant, buttee, batee *wick, candle,* chuddur, chadur *sheet,* either *a* sheet or *the*

اکبر احمق
اخبار
لقب القاب
ادب اداب

sheet according to circumstances, so far explained in 18. in the *arabic* definite ul *the,* u seems the most stable letter of the two, the last being frequently absorbed in the initial of the subsequent noun, thus ul shums *the sun* becomes ush-shums, but on the other hand, u is convertible to œ, i, by a process of inflection peculiar to that complicated language, on which we shall not prematurely, and cannot prudently descant, in this humble guide to the hindoostanee alone.

uṇ u followed by the n in its *nasal* modification with the dot below, by which the common n is so *attenuated* from the consonantal to the inarticulate vowel sound, that the u assimilates with ṇ almost as one homogeneous vowel: a remark pertinent to all the rest, and illustrated by the fact, that final aṇ of the *first state* singular is subject to the same change in the *second,* to which a alone is obnoxious: for the proofs consult *a* and aṇ respectively, uṇ is found in huṇs-na to *laugh,* phuṇs-na *to stick,* and a few more, in which it will insensibly resume the full power of n among such inexpert *nasalists,* as the english are, comparatively with the french and hindoostanees, to both of whom, this indigenous twang has peculiar charms.

a constantly to be prolated *awe* as the synthetic expression of u, u, at least, if not sometimes u, u, u, by analysis, and could we easily discriminate u, u, as the medial and u, u, u, as the longest possible sounds of the scottish ā, without a more minute refinement in these respects than a useful system can admit, this might prove a consummation devoutly to be wished: at all events pan must be pronounced *pawn,* never *pane,* nor *pan,* for this would really be out of the frying pan, into the fire, since no such *a,* as the last example contains, can belong to the popular speech of hindoostan. a, as a word, means *come thou, having come,* and perhaps to prevent hiatus or misconception it assumes n in *an,* instead of *a,* unless indeed the old verb was really an-na *to come* or *bring.* arabic active participials, nouns of agency &c. require *a* for their second letter qutl *murder,* qatil *murder-er* v. i and ee. and some plurals have it as the second last, ushraf *nobles,* uṣḥab *disciples, masters.* this energetic a converts intransitive to transitive verbs, pal-na *to nourish,* mar-na *to kill, smite,* kaṭ-na *to cut, bite,* uṭka-na *to stop,* which last by the elision of its radical will come under the same rule with jula-na *to burn,* v. a. from jul-na v. n. where the a is an active in-

terfix for the infinitive between its sign na *to*, and the root, on the principle of *addition* peculiar to this class of verbs, which thus differ from marna &c. where *substitution* alone is requisite even in trisyllabic examples, like bigur-na *to spoil*, v. n. bigar-na v. a. ap *self*, in the reflective and adjective form changes to up-na *own, self*. the interfix a somewhat resembles our own, sur-a-pa *cap a pie*, lub-a-lub *brimful*, shub-a-shub *all night*, but must be variously translated *by, to, full, all*, in rung-a-rung, bur-a-bur, dour-a-dour, duo-a-duo, &c. sur-a-sur *from end to end, entirely*. the affix a, is an incremental and masculine sign of nouns of the first class, with other properties so multifarious, as to defy their detail, within a reasonable compass, gol *round*, gol-a *ball*, mœrgh *bird*, mœrgh-a *cock*, bhookh-a *hunger-y*, gurm-a *hot-weather*, khœd *self*, khœd-a *god*, gung-a *the river*, doo-a *deuce*, ekka *ace*, dan-a *knowing*. this most useful symbol is the *ed, d, en*, of all verbs, pal-a *nourish-ed*, bol-a *spoken*, and as the persian *u* already mentioned, is universally applied. sometimes *a* forms a diminutive, peer-a *little* peer, a proper name, also a vocative *affix*, buhin-a *o sister!* yar-a *o friend*, and adverbial usl-a *truly*, zahir-a *apparent-ly*.

aṇ the above vowel *nasalized,* and though *sometimes* a masculine final, generally denotes the first state plural of all feminines, in ee, gol-ee *bullet, pill,* golee-aṇ *pills,* pal-ee *she nourished,* palee-aṇ *they nourished,* thus changed to goliyaṇ, paliyaṇ, paleeṇ, for the sounds sake; in duswaṇ *tenth,* and saqiyaṇ aṇ is masculine. it specifies *place,* whence yuh-aṇ *here,* wuh-aṇ *there,* kuh-aṇ *where?* juh-aṇ *where,* tuh-aṇ *the same place.* aṇ in persian means *that,* v. *een,* in chuoṭh-aṇ *fourth,* &c., it implies our *th,* though generally converted to waṇ.

o always *omega,* there being no *omicron* in hindoostanee, and like a, can hardly be made too *broad,* especially in monosyllabic words; this observation appertains to every long vowel. like a, we find the o an active, transitive sign, in kẖol-na *to open,* rok-na *to stop,* v. œ. o is both a vocative prefix and *affix,* as the *latter* it discriminates the plural of nouns and aorists or imperatives, second *person,* murd-o *o men!* a-o *come you! if you come.* in gola, the o is a *substitution,* gol-o *o ball,* in teen-o *the three,* char-o *the four,* it has a definite appearance. uor, uo, wu, *and,* are frequently expressed by o alone, din o rat *day and night,* but haṭh-o-haṭh *from hand to hand,*

rat-o-rat *all night,* do not imply conjunction only. the persian o means *he, she, it.* see oo, which is considered merely a modification of o, or *vice versa.*

oṇ the plural affix for the second state of every noun by *substitution* in the first *class,* and *addition* in the s.cond, but followed by *ne,* the oṇ is more of a subjective than objective nature, and occasionally so, without that particle, burson gœzre *years have elapsed.*

œ the short sound of both o and oo, and our own vowel of *wool, good, soon,* evident in *moonlight,* though eclipsed by *sun-shine,* which few englishmen call *soon-shine,* while they make so free with *bull* and *put,* as to say bœl, pœt. by spelling tœrk, sœltan, mœnshee, improperly, they are corrupted to *turk, sultan, munshee,* as hindoostan is to *hindustan,* very absurdly. in arabic œ is equivalent to *of, 's,* but in *hinduwee* represents w, in œ-dhur *there,* œs *that,* œ-pur *above,* and seems a negative in œ-hooṇ *no, nay, not-yes,* and something similar in œ-turna *to-dismount,* œ-jarna *to eradicate,* œ-gulna *to reject, chew the cud.* as u is the intransitive radical of many verbs, so is œ of others, thus khœl-na *to open,* rœk-na *to stop,* mœnd-na *to shut,* chœk-na *to finish.*

oṇ seldom if ever occurs, as any thing very significant.

oo invariably the sound heard in *fool,* with a great affinity to our ridiculous double yoo w, not less a misnomer, than *yoo, oo,* is of u, the common *english* sound of which is evident in *up, us,* never *oop, yoop, oos, yoos, use!* oo is an active, adjective, instrumental *affix* in mar-oo *fatal,* dekha-oo *seemly,* deedar-oo *sightly,* hind-oo *indian,* jhaṛ-oo *broom, besom,* lad-oo *loaded,* and substitute for a in baboo *lord, master,* feminine in ban-oo *lady,* diminutive in such names as peer-oo, suef-oo. active vowel in verbs, moond-na *to shut,* chook-na *to miss.* in arabic passive participles, oo is a prominent character, as their last vowel, muqtool *murdered.*

ooṇ the subjunctive or aorist particle for the first person singular of all verbs, a-ooṇ *if I come, I may come, may I come,* ho-ooṇ *I be,* &c., originally hu-ooṇ, whence hooṇ *am, have, sum, yes,* ɔ-hooṇ *no,* this and oṇ before mentioned, are merely different modulations of o, which the arabians either will not, or cannot pronounce, otherwise than oo.

uo uɔ, uoo, the diphthongal *howl* or ejaculation, so conspicuous in a dog's *buo, wuo, wuo,*

whence called by the chinese *buo wuo*, as the hindoos use oo-loo for *owl, howlet,* from its cry *oo oo, hoo, hoo.* the uo has been transposed in *our, house,* orthoepigraphically *uor huos.* this combination is very apparent in the pronouns kuon, *who?* juon *who,* tuon *he, the same,* all of which become ko, jo, and so, it seems convertible with *ar,* in chuo, char, *four,* uor, ar, *and, more.*

uoṇ the nasalized uo, which belongs to this subdivision of vowels, the subsequent wu inclusive, *or, oor, uor, wur,* being all convertible with each other and *ar* also already noticed, and to these we may subjoin hu-na *to be,* hu-a *been,* becoming progressively ho-na, ho-a, hoo-a, in the modern hindoostanee substantive verb, like the ordinary copula *esse,* which is so very irregular in every language.

wu as a demi-*consonant* or semi-vowel, can hardly be uttered alone, its name therefore by 6, is the *wu* here stated, which the hindoos term wu-kar, the maker or model of this equivocal letter *wa, oo, o, uo,* in the persi-arabic system, where it is not less a proteus than *yu,* q. v. our word *wall,* if written ooal would lose nothing in orthoepy, though the existing orthography is no doubt the best, as it obviates the hiatus of *ooal* completely—a

fact which will readily account for the future use of the euphonous interfix *w*, in oriental etymology, when connected with any of the foregoing vowels u, a, oo, uo. compressed to *vu*, it seems the natural link between the labial consonants and the vowels, in the very way that *yu* through ju connects i, ee, e, ue, z, ch, g, k, s, h, together. wu applies to remote objects, wu-h, wo-h, wœ-h, *he, that breather, being, thing*, opposed to yu-h, yi-h, ih, *this* breather, *he, she, it*, wuh-aṇ *that place, there*, yuh-aṇ, eeh-aṇ, ih-aṇ, *this place*, here. causal verbs are regularly formed by *w* as an interfix, pulwana *to cause nourish*, uṭuk-wana *to cause stop*. such words as joo,a *game, play*, tuloo,a *sole, bottom*, are thus euphonished jœwa, tulœwa, a process which creates the series wu, wa, wo, wœ, woo wuo, wi, wee, we, wue, when requisite.

wu has been explained in wu-ghueru *et* cetera, in wu-lekin, nevertheless, its meaning is obvious.

wa may be found, as the euphonous significant particle a, and is *man*, &c. pesh-wa *foreman, lead-er*, murd-wa *man-ikin*, bub-wa, *little mas-ṭer*, kẖet-wa *small field*. in the old hindu-wee, wa means *he*, whence the *we* plural still used, and in persian *open*, chushm-wa *open eyed*, wa,e *alas!* wah *bravo!*

wạn the euphonic aṇ, or *th* in dus-waṇ, dus-weṇ, dusweeṇ, *tenth*, &c. subject to inflection like a, of which aṇ is but the nasal modulation that pervades all the vowels.

wœ, wo, woo, wuo } visible in wœh, vœh, œs, *he, she, him, that,* œn *them, those.* } and might readily enough be pronounced vo, voo, vuo, were they as particles significant.

wi an affected modification of the above wœ, whence *wis, vis, win, vin,* for œs, œn, by the indian dandies of the cockney cast.

wee should this ever prove the feminine of the diminutive wa, above, it may account for the scottish *wee* and the english *women, wimmen,* as the sex smaller or weaker than men. in dœnya-wee *world-ly,* it is the ee merely euphonised, also in ęesu-wee *christian,* ṣufra-wee *bilious.* v. *wa.* in the preceding page.

we, ve, for weh, *they,* the regular first state plural of wa *he,* q. v.

wue the delusive name of our *y* as vowel, diphthong and consonant, or semivowel yu, to be consulted in its alphabetical place here. in wue-sa *so, thus, like, that,* wue-la *that side, yon,* the ue represents uh, œh.

wṇ is the true position of this nasal, but it generally appears reversed in gaṇw *town,* paṇw *foot,* the 2d state plural of which gaṇwoṇ,

paṇwoṇ, is more easily expressed than it could be from pawṇ, gawṇ, the more regular first state, but nouns of this description are too few to have required even this animadversion.

i found in *ill, sin, shin,* never as in *sine, shine,* or *eel, seen.* i is to *ee* and *e* exactly what o͞o is to oo and o. this feeble vowel also marks the intransitives kẖinch-na *to draw, to be pressed,* chẖilna *to rub, fret,* miṭna *to be obliterated.* as a *prefix* or *affix* it is equivalent to *of* and sometimes cannot be translated, ṣaḥib i fuoj master *of* an army, nek murd, or murd i nek *good man,* when the adjective is transposed. it is the proximate sign in is, *this,* i-dẖur *hither* and an arabic efficient in qatil *murderer,* a, being the other. i has moreover a similar power in numerous active participials, mo͞onsif *judge,* mo͞onkir *denier,* and is constantly the second last letter of all such examples. v. *u.*

iṇ is useful for miṇh or meṇh *rain* and perhaps half a dozen more of similar vocables.

ee to *be* now evident, *we* must *see* it in a honey *bee,* though in days of yore, when *orthoepigraphy* was more in vogue, *wee* could not have confounded *to bee* with uncle *toby,* for even *hee, shee,* were then as familiar as *free, fee,*

tree, glee, lee, &c. are at present. had not ii interfered too much both with english analogy and hindoostanee etymology, that combination is the most correct, in one sense, of the two. in chahee,e, a,ee,e, &c. ee or iy is a verbal interfix indicating respect, necessity, &c. the natural feminine and diminutive *substitute* for the final masculine a, is ee, gol-ee *pill, bullet,* moorgh-ee *hen,* ,at-ee *she comes.* as a final it is always feminine, when not masculine by nature, but ee may likewise denote masculines, and adjectives, as an affix, especially when the primitive does not terminate in the declinable a. sipah-ee army-*man, soldier,* puhar-ee *mountain-eer, highlander,* sath-ee *companion,* from sath *with,* and hind-ee indian, rusm-ee *custom-ary,* doonyawee *world-ly.* as an abstract particle, ee is of frequent occurrence in bhula-ee khoob-ee *good-ness,* khooda-ee *god-head,* murd-ee *man-hood.* the infinitive or participal a, converted to ee, becomes, in certain verbs, *ipso facto* instrumental, local, and abstract nouns, kutur-nee *scissars,* koorel-nee *poker,* orh-nee *veil,* bustee *village,* gintee *account,* dhur-tee *world,* bolee *speach.* from kutur-na *to clip,* &c. in persian verbs ee is invariably the final sign of the second person singular, and affixed to the infinitive indicates

propriety, fitness, desert, &c. kœsh-tun-ee *worthy of death,* khœrdun-ee *eat-able.*

emphatically ee is of constant use, and resembles *the, very, identical, self, same, indeed, just, at the moment,* &c. of our language, in the most concise form imaginable, generally euphonised by h, to *hee,* yih-ee *this very,* œs-ee *him indeed,* mueṇ-hee *myself,* tœjh-ee *thee really, thyself,* ate-hee *on coming, just as he comes,* a-hee *having come in fact,* marhee ḍala *killed outright, positively murdered.* this *definite* particle is of such extensive application that practice only can impart it, nor can its utility as an abstract be fully perceived in any other way, being like our own participials in *ing* applicable to *season, price, mode,* &c. kuṭa-ee *cutting, harvest,* boya-ee *sowing,* ḍhola-ee *washing,* luṛa-ee *battle, fighting.* in some instances a,ee is the particle, sewuk-a,ee *service,* tœrsh-a,ee *sourness.* ee readily changes to iy in kee,a, kiya, *done, made,* lee,a, liya, *taken,* and is evanescent in kee,ee, lee,ee, thus kee *made,* lee *taken.*

in some arabic, *active participles,* where *yu, wu* are the radical letters, the i peculiar to that form of the verb coalesces with those semivowels into this long ee, whence hadee

guide, da¸ęe *claimant,* qaẓee, mœftee *judge,* mœnshee *secretary, composer.*

ee indicates transitives, ch̤eel-na *to scrape, rub,* k̤heench-na, *to pull.* v. i.

this ee and e may be deemed almost one and the same letter, as the arabians disclaim the last entirely, in which they are followed by particular provinces in persia, while the natives of hindoostan, on the contrary, are as partial to e as to ee and thus always discriminate sher *tiger,* and sheer *milk.* see *yu.*

een the feminine *plural* of ee, as a contraction of ee¸an, iyan, and sometimes only the emphatic ee or hee in that *number,* hum-heen *we indeed, we ourselves,* tœmheen *you yourselves,* in yoo heen thus, wœh-een *the instant,* jooheen *that moment,* too heen *then,* the een or heen indicates rather manner or time than place, for kuheen *somewhere* is resolvable to ko¸eehan *any place.* in persian een *this,* contrasted with an *that,* but occasionally an adjective sign in pa¸een *low.*

e this long vowel appears in *ere, where, there,* with the sound heard in *air.* it seems a contraction of the vocative preposition ue *o!* in e bap *o father!* expressed also by *he bap!* and *bap re!* as an *interfix,* immediately after a vowel e supplants i, bundu¸e khœda *servant of god,*

moo,e sœfued, sœfued moo *white hair,* v. *i.* when e is *final,* in nine examples out of ten, it will denote the 2d state singular and first plural of all inflectible words, including the three persons plural and masculine of every tense, the subjunctive present or aorist excepted, in which e marks the second and third person singular. all postpositions and adverbials, terminating in e, come directly from their first state in a, thus inflected by some postposition, either expressed or understood, these commonly require ke to precede them, thus gole ke age *before a ball,* being the elliptical expression of gole ke age men *a balls front in,* from aga *front, fore part.* e is an objective postposition among the pronouns only, œs-e *him, to him,* and a subjunctive termination, pal-e if *thou or he nourish.* in persian e or ee is both a definite and indefinite affix of unity, gœl-e *a flower individually,* durukht-e *the particular tree.* active roots have e, kẖenchna *to pull,* meṭna *to erase.* this symbol is very evanescent among verbs, whence lo *take,* do *give,* ho *be,* hoga *will be,* instead of le-o, de,o, ho,e, ho,ega, and is apt to become y or *vice versâ,* a,e,a, aya, *came,* ke,a, kya, *what?* v. *ee.* in some words this letter appears redundant, pa, pa,e *paw, foot,* ja, ja,e *place,* bula, bula,e *evil.*

eṇ is a particle or affix for the first state plural of all feminines, which *do not* end in ee, for the first and third person plural of the subjunctive present tense, and is moreover the plural objective pronominal postpositio n. bat-eṇ *words,* ma-eṇ, *mothers,* pal-eṇ *if we and they nourish,* hum-eṇ *us, to us.* affixed to e, one of the vowels will suffer elision or may be euphonized by w, ga,o, ga,e, *cow,* ga,eṇ, gawen, *cows.*

ue, ui, uee, or various shades of our diphthongal sound in *guide, guile, buy, eye, I,* and though expressed by the last as the more diminutive *iota* alone in *idea,* is evidently *a compound* of u with e, i, or ee, becoming synthetically the diphthong here required. ue is a vocative preposition, ue lurke *o boy!* an ordinary substitute for yi, yu, ya, œh, uh, a, uo, uon, o, in ue-sa *so, thus,* wue-sa *like, that,* kue-sa *how, like what,* jue-sa *like which,* tue-sa *like that same,* and also in ue-la, wue-la, pue-la, *this, that and yon side.* in the present indicative of the copula, ue may be traced to hu, the root *be,* with its aorist affixes e, eṇ, hu-e *be, is,* hu-eṇ *be, are.* in muen *I,* tueṇ *thou,* this diphthong is again conspicuous, though formerly mo, moo, was the first pronoun, now obsolete, while too *thou,* is at present preferred to tueṇ, and both still preserve the œ

in mœjh tœjh *me, thee,* converted to e in the adjective form, me-ra, te-ra, *my, mine, thy, thine,* ue, uee, are predominant in kue *what, numbers, many,* kuee *several.* in arabic duals ue seems the leading sound supported by n. walid-uen *parents,* ṭurufuen *two sides, reciprocal.* v. *uo.*

uen heard in the foregoing muen, tuen, huen, but elongated in tueen *to, for.*

yu is apparent in *yawn, young,* thus *yan, yung,* and the congenial semivowel of this division, as wu is to the former, on which however the yu often encroaches, so in aya *came,* soya *slept,* occasionally a͡e͡a, so͡e͡a. this universal euphonic interfix is most extensively applied etymologically in golee-aṇ, goliyaṇ, goliyoṇ *bullets,* and in every portion of the hindoostanee, v. *wu, e.* yu convertible with ju links the last class of vowels with z &c. in the very way that the transmutation of *wu* to *vu,* does the first set with their cognate labials.

yu denotes vicinity and proximation, yu-h *this he, this man,* &c. yuh-aṇ *here, this place.*

ya a vocative prefix and affix, ya khœda, khœda-ya *o god!* interfixed, it signifies *or, either;* as a pronoun formerly *he, she, it,* whence—

yo *this,* a modification of ya and ye below.

yoon *so, this way,* with woon *that way thus,*

kyoon *how*, jyoon *which way*, tyoon *that same way*, generally prolated ke,on, je,on, te,on, by the vulgar.

yi for yu in yih *he, she, it* proximate. v. *i.*

ye (yeh) *they*, being the regular first state plural of the obsolete ya *he*, &c.

yee would be adopted euphonically were not the *hiatus* commonly obviated by the elision of one ee in kee,ee *made*, dee,ee *gave*, lee,ee *took*, pee,ee *drunk*, whence *kee, dee*, &c.

yuo, yue possess no particular meaning, but are merely *euphonous* syllables whenever they are met with.

yn or ny may exist, but their use must be limited indeed, in the hindoostanee, whatever be their occurrence in other dialects.

hu with me, *as a mere breathing*, is a semivowel and like w, y, l, r, n, d, t, occasionally euphonic interfix, particularly for the emphatic ee, after another vowel. v. *ee* and *hee*. h is a spirit or aspiration of infinite importance in human speech, often representing *a breather, being, thing*, by itself or representatives; hu-na *to breathe, be, exist*, yi-h *this being, he, she, it*, wooh *that being*, &c. moojh, toojh, *me, thee*, hum, toomh, *we, you*, as *breathers, beings*, of the 1st, 2d, and 3d persons, numerals wherewith a pronominal

affinity may yet be found to exist, when *homo, hic, mihi,* and the latent inspirate of kinh, jinh, tinh, are duly considered, to say nothing of *he, her, they, that,* &c. in our own tongue. uo, o, ue, with or without n, ṇ, seem the *uninspired* proxies of h in muen, tuen, kuon, juon, tuon, which again becomes perfectly visible in kinhoṇ, jinhoṇ, tinhoṇ, their second state plural. as the final of sunskrit nouns h discriminates their first state singular, but so inaudibly, that u only is heard, and the same thing happens to persian words, the last consonant of which is vowelised thus, chushm *eye,* chushm-u (not *chushmuh) fountain.* when h is a real inspirate in the contractions muh, shuh, for mah, shah, *month, king,* the h must be then fully expressed, never being mu, shu, only. this and the letter r is more perversely abused by the english than any other in the alphabet. where they are requisite and essential, both are often omitted, and on the contrary, when perfectly superfluous, each is thrust in most absurdly, even in their mother tongue, but this cross purpose mode of pronouncing in the hindoostanee would, especially with the aspirate, lead to very offensive or *obscene* blunders on many occasions which every gentleman would do well to avoid.

in ram-uh *god,* this *inpirate* is barely perceptible but found to much more perfection in kuh, say, ruh *stop,* suh *bear,* buh *flow.*

ha expirated is the general sign of the first state plural of persian *inanimates,* sometimes extended to animated beings also. it is an adjective or affix of agency in keeṛu-ha *worm-y,* duoṛa-ha *runner,* tel-uha *oily,* in which and others there is evidently a slight elongation to a *disyllable.* the inspirate ah means *a sigh,* ah-eṇ, ahoṇ *sighs,* and is much more expressive than our english word, which in scottish mouths however becomes *sihs,* with a deep impressive inspiration like the *ah* above.

ha,e, ha,e alas! whence doo-ha,e, ti-ha,e *alas! alas! help help, twice thrice alas!*

haṇ *yes,* a mere modification of hooṇ *am.*

ho, (or hoo, the *hu* made long) *be thou,* ho,o (or hoo,o for hu,o) *be yon,* in which the last o is generally dropt.

hooṇ, huoṇ for hu,ooṇ *be, am, yes,* formerly the *I,* which with us also means *yes.*

hee the euphonous emphatic *ee, eeṇ,* q. v. heeṇ from hooṇ, whence nu-heeṇ *no, not, nay.*

he *o!* he murd *o man.*

hue *art, is,* regularly *be* and pronounced like our interjection *hae, hy,* so often heard in the streets of london, when calling to a person,

whence most probably the present unmeaning *hue* and *cry* was at first the real *hae* or hue and cry after any body running away.

huen̤ *are,* also the true aorist of hu-na *to be,* and the plural of hue, meaning *we be, they be.*

mu being in facility of enunciation next to the vowels, it precedes the rest of the labials, even with infants and lambs, among whom *ma ma* is easier than the oriental *baba,* or occidental *papa.* it is transmutable through *nu* with lu, ru, hu, su, u, bu, o, and has every where a peculiar affinity with the first personal muen̤, mun, me, moi, my, me-ra, mihi, &c. when the vowel is prefixed as in *um,* or m, the final of a word, it alone implies *I* or *I am* in persian, thus resembling the latin sum *I am,* as mu does *me,* mu-ra *to me, me.* ma ma¸ee *mother, ma-ter, mata, madur* all prove the predominance of m *maternally,* and it is equally conspicious as a mortal symbol in murd *man, mur-na,* mœr-dun, mori, or moriri, *to die.* in persian ma means *we,* ma murdœm *we mortals, people.* mu in arabic marks *passives, actives,* and *locals,* &c. muqtool *killed,* muqtul *slaughter-house,* mœnkir *denier,* mi¸stur *rule,* mœqatulu *carnage.* mo *olim-me,* mor *my, mine,* moo *hair,* moon̤h *face, mouth.* mœ, see mu above. um denotes the feminine

of beg-um, khan-um, *lord, lady.* mah, mas, *month, moon,* moh *pity,* muo *town,* muya *sympathy,* mue *wine,* mui *with,* bu mui *along with,* muen *I,* men *in, on, among,* menh, minh *rain.* these form a string of monosyllables that may range under mu with some advantage to the learner, while studying this important letter, which in khwah mu khwah *nolens, volens,* stands for nu, and also in the imperative prohibitive particle mu, mut *dont,* where t seems merely a euphonous termination.

bu with its aspirate bhu, is exactly the greek *beta* and our *bee* in *abhor,* and moreover a persian preposition resembling our *by, to, with, in,* or the adverbial affix ly. bu-khoobee *with propriety, properly,* as bi, bœ, it precedes many persian imperatives explétively, bœgo *speak,* bidih *give,* &c. bu-ja *in place, a propos.* ba is just the bu elongated, ba aram *with rest or ease.* it means father, which repeated gives ba ba, like *ma-ma;* this second letter of the alphabet often denotes *two,* in composition variously modified as *be, bi, bir,* evident in *bis, biped, biennial,* and sometimes *dis,* bilugna *to disjoin.* b is a prominent letter in some oriental futures, as *abo, ibo, i-vo,* wish or will go? while *ba, boo,* resemble our own be. boo stands for ba in baboo, *father, patrician,*

and bo-na means *to sow.* bo, boo *smell, fragrance.* be *without,* a privative particle of constant recurrence, and the very opposite of ba. ba hoormut *with honour,* be hoormut *disgraced,* be kuhe *without orders,* be-ja *wrong, mal à-propos, out of place,* as an interfix be occurs in ja be ja, *here and there.* be is the second state of ba, u-be *sirrah.* bee, ba,ee, the feminine of ba, and consequently like the duplicate bee-bee means *dame, lady,* one bee which must be carefully distinguished from another aspiring bẖee *also,* b represents bar, ber, ver, *time, vicissitude, season, spring,* &c. in ub *now, this time,* ku-b *when?* jub *when,* tub *then,* still traceable in *septem-ber,* &c. ab *water, lustre,* ụeb *vice.*

pu pẖu exist in *up hill,* in the east baba, *father, son, child,* is the most familiar to the nursery, while *papa* seems the favorite labial of the west, though ranked only the second here, that the pẖ may come next its more appropriate substitute fu below. pu for pur signifies *on, but,* pẖ as a radical implies *expansion, blowing, flowering,* in pẖuel-na *to spread,* pẖool-na *to flower,* pẖoonk-na *to blow, puff,* and pẖen *froth,* pẖaha *flake.* pa is an affix in moṭa-pa, &c. fat-*ness,* and means the *paw, foot,* variously prolated pa,e, paṇw, puer, whence

puer-na *to swim* or *foot it* in the water. ap *self, worship, sire,* and apa an honourable term among the *marhutas,* are not unlike *our papa,* which is the name given to the *pope,* by the hindoostanees. this ap in the adjective form, and 2d state becomes up-na *own, self,* &c. v. na. pa,o, puo *a quarter,* has an apparent similitude in sound and sense to pa, paṇw, *a leg or hind quarter,* whence pue-sa *a farthing.* pee-na *to drink,* pee, piya, *husband, lover,* pue, pa,e paya *foot, fourth, trace,* whence pa,el, puel, peel, *surefooted,* becomes feel *elephant,* hathee, hustuk, the synonime means *handy, docile,* pue-zar *slipper,* pue dur pue *successively, foot after foot.* puh a verbal root connected with primary objects, perhaps from puh *day break, dawn,* whence puh-ur *watch,* puh-la *first,* puhul-wan *champion.* op *lustre,* op-na *to polish,* op-chee *clad in armour.*

fu in *fee, fi,* is obvious enough, and these are equivalent to our *at, in, per, by,* but fi has generally the arabic definite l after it. fil-hal *at present,* fee guz *per yard,* the hindoos having no such character, phu above, or pu is substituted both by them and the persians, and for this very reason the *peel* just noticed may be *feel,* the arabs having no *p.*

vu is the *learned* expression of wu, which reduplicated insensibly produces v in nuwwab *viceroy*, pronounced nuvab, and its corruption *nabob!* is the natural consequence, v being the nearest gradation from o oo and semivowel w to the consonant *bu*, as ju is from i, e, ee, yu, to z, ch, &c. the hindoostanee dandies are fond of showing their metropolitan manners and breeding, by converting w on most occasions to v, thus, cos, wis, vis, win, vin, from wooh, vooh, *he, she,* it. v. *nu.*

nu the first of the lingui-dentals, follows the labials from its intimate connection with their leader mu, both of which are obvious enough as consonants in the *moon,* where n will be clear as the day in *noon,* the very persi-arabic name of the symbol now under discussion. n when attenuated, to what is called the *french nasal,* lapses into its concomitant vowels already exhibited, in the whole of which the oscillation between n and ṇ is arbitrary in the extreme, and the elision or assumption of the ṇ equally so, in the different dialects of hindoostan by particular classes of people, numbers of whom may conceive, that the nasal twang stamps their language as the sterling speech of certain cities, provinces, or tribes, who affect this absurd embellishment, either as

a mark of their *haut ton* or profound erudition, similar to the introduction of v on all occasions, for wu, the less refined of the two, and not unlike our cockneys, who from ignorance or affectation, thus confound *wine, vine, weal, veal, wiper, viper,* with each other.

nu forms the second state plural of several pronouns, in, *these,* con *those,* kin, jin, tin, *whom,* &c. sometimes n like y, w, h, l, d, t, seems a euphonic interfix, doona *double,* as in *hominis,* &c. it seems a negative, privative, genitive, possessive, infinitive, adjective symbol, in various tongues. nu, na, *no,* and *un, dis, less,* &c, in composition. up-na *own,* a-na *to come,* jag-na *to awaken,* doo-na *double,* chob-een *wood-en.* the modifications are several, ni, nir, un, n, ni-kumma, *useless,* nir-as *disappointed,* un-soona *unheard.* nul, nue, *tube, pipe, reed,* nu-heen *nay, no, nemo, nihil, ninny, nullus,* all likewise evince the inanity or pithless nature of this letter, which also as *in* or *un,* discriminates the feminines of certain words from the masculines, malee *gardener,* malin his *wife* or *daughter,* dhobee washer-*man,* dhobin -*woman,* and the diminutives peer-un, meer-un, of proper names. affixed un is the adverbial *ly* or preposition *by,* ittifaq-un *accidentally, by chance.* nu stands for *or*

in kœchḥ nu kœchḥ something *or* other, kuheeṇ nu kuheeṇ somewhere or other.

na, besides its negative meaning as a *prefix,* is the possessive affix in the reflective pronoun ap *self,* and the infinitive sign of all verbs translated by our prefix *to,* or the latin *re,* which if *to* be really the verb *do,* na may in all probability, possess a congenial meaning in some ancient dialect. na, na,o, naw, na,e, *ship, boat, navis,* must have some relation to their *inane* form, as well as to *nare to swim.*

nuh means finger *nail,* nuya, nuo, *new,* also *nine,* nue *tube, pipe, reed.* nee is the feminine of *na* and an affix in mor- *peacock,* -nee *-hen,* and some others. ne is the second state singular and first plural of na, equivalent to ke, as nee is to kee in the adjective form of ap *self,* and in the infinitive sign also.

ne may be met with as the metrical elongation of nu *no,* but in general ne alone is an extraordinary postposition of the first state in respect to signification, though of the second in appearance, forming that species of anomaly in philology which exists in the animal economy, when a vein performs the office of an artery. in other words, the *second* state of nouns followed by ne has the meaning in english of the *first only.* gole ne œs ko mara,

the ball hit him, golon ne con ko mara *the balls hit them,* cos ne gole ko phenka, *he threw the ball,* con ne golon ko phenka, *they threw the balls.* every declinable word, muen and tuen excepted, comes under this rule. muen ne mara *I hit,* tuen ne mara *thou hitest.* ne however can be affixed only to the subjects of transitive preterite tenses, in the composition of which there is not a *present participle.* v. *lu, ru,* and *su.*

ngu is that peculiar nasal created by the junction of n with g or k, in *thing, think,* for which there exists no simple character in any alphabet, as the mere juxta position of the n with either of those gutturals is considered sufficient to produce the sound required, though it must be admitted that g is more or less heard in certain examples than others, and is in fact a nicety which should be left to practice only. this invisible modification of n is less attenuated than n and bears that sort of affinity to g and k, which n has with all the vowels, still by no means so palpable as when the n coming in contact with m, b, p, l, r, naturally deviates to the more congenial letters m, l, r, in *immediate, imbibe, impossible, illegal, irrational.* the bias or predilection which n has to g, is conspicuous enough in

ignoble, ignorant, a combination that the french express by *inyorant* very distinct from ng of *bring, brink, bringk,* and one perhaps peculiar to that nation, though the hindoos too can boast of their own appropriate nj, nyu, nk, ng, nd, &c. each a nasal *sui generis* that might be termed dental, guttural, and so on, were such minute distinctions necessary in rational grammar.

lu of lull, appears, variously elongated, a convenient letter, like the l of *anima-l,* in ul, el, la, ala, wal, wala, ol, ola, loo, uel, ael, uela, eela, &c. which are all mere particles denoting agency, quality, existence, possession, and wherever they are affixed to another word or syllable, it may be deemed the primitive or root. prefixed to ana *to come,* l gives lana *to bring,* resolvable still to lena *to take* and ana. le, le,o, lo *take, hold, behold, lo! see!* exhibit a strange concatenation of *vision* and *touch.* the prefix la is negative, lajuwab *unanswerable, speechless.* lee, feminine of la, which in the second state becomes le, la, le, lee. l plays the part of a euphonic in those verbs where two open vowels would otherwise meet, as in dhoolana *to wash,* khilana *to feed,* pilana *to administer any liquid,* which regularly are dho,ana, kha,ana, pee,ana. the

transmutation of l to n, r, s, h, and to some *vowels* even, is not restricted to the hindoostanee more than other languages, and it probably approximates as much to *the vowels* as w, y, h, and though not treated by me as a *semivowel* even, the hindoos class *li* and *ri* among the *former*, for reasons best known to their hair splitting grammarians: as the arabic article ul, l, is subject to a variety of changes to s, sh, t, d, &c. all trace of it is lost in words whose initials are not b, j, h, kh, gh, f, q, k, m, y. luo signifies *love*, and is perhaps only a conversion of or to, laṛ, luṛ, laṛ-la *darling*, luṛ-ka *child, love's gift*, lue, luee, paste, laṛee, layee she brought. ol *hostage*, ola, *hail*.

ru is heard in *roar*, and is produced by a complete and forcible vibration of the tongue's tip on the roof of the mouth and close to the foreteeth, a sound which is perfectly easy to irish and scottish organs of speech, but often very difficult to englishmen, who seldom can pronounce it well enough to please a french ear in the word *l'amour*, but what is most extraordinary, they omit it almost entirely in many words where this letter exists, and perversely insert it where no symbol of the kind is necessary, whence their absurd *idear*, *fellowr*, and baad, regaad, for *bard*, *regard*.

the two last examples prove the consanguinity or correlation between this consonant and the vowels, in which l and n largely partake, either from their interchangeableness with r, or something peculiar to this set of lingui-dento-palatials in most languages, whence the french plurals from the singular *l* are so prone to become *aux.* it is even possible thus to account for some latent affinity in *wood, wild,* and the caledonian epithet *wud,* for *mad, wild,* with other coincidences of the same nature, besides our *could* as the mere transmutation of *canned,* to *called,* like shalled, willed, mayed, to *should, would, might,* and probably this last has some relation to *must* also, as this implies the necessity that *right* is too often under of stooping to *might,* nolens volens, and has been twisted to *must* accordingly, through may, mayed, might, must. few letters seem more essential to human speech than l, n, r, for these two in particular are every where evident among infinitives, adjectives, and pronouns, even we cannot dispense with them in *mine, our, their, to ope, open, wooden,* any more than the hindoostanees in me-ra, hum-ara, khol-na, chobeen. v. lu, and the subsequent significant particles. as a simple euphonic r will no

doubt frequently occur, sometimes however with the aid of s in doosra *second,* teesra *third,* instead of doowaṇ, teenwaṇ, the regular form, which can seldom be found in any dialect for the three first ordinal numbers. in sona-r *gold-smith,* loha-r *iron-smith,* this certainly is a potent sign of agency, not less important than in *love-r,* and as l had its peculiar modifications so has r; thus ar, har, hara, ara, yar, yara, er, era, ora, are all significant finals or affixes denoting the action, quality, situation, &c. of the radical to which they are attached, so, dil-er *heart-y, bold, brave, daring, impudent.* sometimes the r becomes ṛ in bhugoṛa *deserter,* huṇs-oṛa *laugh-er.* ra, re, ree (euphonised in the plural to ara, are, aree), is the sign of the adjective form for the first and second personals, as na, ne, nee, is for the reflective pronoun, both equivalent to the ka, ke, kee, in all other words, and of the same import with *of,* or rather 's. v. *ku.* in persian, ra signifies *to* or merely discriminates the objective and subjective from each other and is probably the only real postposition in that elegant tongue. o-ra *to him, him,* o *he.* re, *ree,* are hindoostanee vocative affixes, bap-re o *father!* ma-ree o *mother!* which can be elongated and trans-

posed to ure-bap, uree-ma. reh *fuller's earth,* rah-ee *way-farer,* roo *face,* rooh *spirit,* rue *rate, ratio,* ruee *bran,* ra,ee *mustard,* ra,e *opinion, prince.* ruo *go, goer.* ro *weep,* aṛ *shelter,* ar uor *more,* or *side,* this and similar lists, under the various letters, constitute a chain of significant monosylables worth remembering.

ṛu is the ru made *obtuse,* by reversing the tip of the tongue and striking it forcibly on the roof of the mouth by which process all the vibration of r is obliterated, as this sound is in fact only the oral expression of the written ḍu below, or literally gḥoḍa becomes only in the mouth gḥoṛa *horse.* ṛh the aspirate is observable in guṛh, guḍh *fort,* very different from gḥur *house* and gur *if.* ṛ is rarely used as a significant particle except when substituted for r, above explained, still in certain vocables this ṛ has some meaning ; chḥokṛa *child,* luo-ṛa *membrum virile,* kḥel-aṛ *wanton,* kuṭ-aṛ *dagger,* chum-ṛa *skin,* chum-aṛ *skin-ner.* pug, pug-ṛa, pug-ṛee *turbands of various sizes* kḥal, kḥulṛa, kḥulree *hide, skin, cuticle.* oṛ, oṛa, uṛ, when affixed, are mere variations of aṛ v. *ru.*

ḍu, ḍḥu are the formal archetypes of ṛ, ṛh, as harsh palatial dentals much more so than d of *dub,* is to the d of *due, dupe* in english. if these

ever possess a literal meaning, it is not easily traced in ḍal-na to *pour, cast, throw.* were we even to analize it ḍ-lana *to produce or bring* ḍ, though from ḍalna we may derive ḍal *arm, bough of a tree* thrown or cast out from the trunk, as ḍala *branch,* ḍalee *twig, shoot.* how far these remarks may yet reflect some light upon unḍa *egg,* gaṇḍ *anus,* aṇḍ *testis,* raṇḍ *widow,* saṇḍ *bull,* haṇḍee *pan* &c. &c. time and experience alone can tell, for I hardly think the research quite unfathomable.

du, ḍhu, the soft labial dentals described under tu q. v. as these d, ḍh, are almost the same letters with t, ṭh, in fact the d and t constantly distinguish the third person singular of all tenses as the t does in latin, with this difference that the persians prefer d, and it is only when by chance the t in that person precedes the regular formation d, that this last is omitted. d and t are both conspicuous characters in the persian infinitives, which all terminate in dun or tun, the open un here being apparently euphonized by the interfix d or t. d is a radical peculiar to the verb *de-na* to give, also to number *two,* to the divinity, and *day.* diya denotes *gave,* and *light,* deota *deity,* data *generous,* to which a string of concurrent words might be added, were this

the proper place for such examples, of which dada, dadee, grand *dad, daddy* would be one, and da,ee *nurse,* another.

do, contracted from de,o, means either *give* or *two,* and is frequently pronounced doo, especially in derivatives, doona *double,* but doora *second,* is euphonized to doosra, and do,oṇ in the same way becomes dono, donoṇ *both, the two,* in the second state, n being the euphonic interfix and quite unnecessary in the other cardinals teenoṇ, charoṇ, &c.

doon *if I give, may I give.* dee for dee,ee *gave,* de *give* or *having given,* den, duen, *giving,* duya *kindness, charity,* duhee *curds.*

ad *first,* whence ad-um *the first man, adam.*

od *moisture,* o̤d *aloes wood,* e̤d *holiday.*

ṭu, ṭhu bear the very same relation to t and ṭh, that ḍ and ḍh do to d, dh, that is they resemble, as harsh palatial dentals, those letters heard in *tub, tun,* when compared with these in *tube, tune,* only that the harshness is still more perceptible when ata *coming,* baṭ *road* are contrasted with bat *word,* aṭa *flour,* or bhaṭ *boiled rice,* and bhaṭ *minstrel.* these dento palatials seem as seldom radical symbols as their congenial ḍ, ḍh, are, but like them they frequently glide into the next set of labial dentals q. v.

ṭho is occasionally admitted in counting. v. *to*. wuṭ and ahuṭ are abstract affixes in kuṛwahuṭ *bitter-ness*, boola-wuṭ *invitation*, jhunjhunahuṭ *jingling*, aṭ *flour*, oṭ *shelter*, ueṭ, ueṭa are significant in bugh-ueṭa *young tiger*, buhmn-ueṭa *priestling*, chuṛh-ueṭ, chuṛh-ueṭa *rider, horseman*, aṭh *eight*, in composition changes to uṭh, us, ur.

tu ṭhu are soft labial dentals formed by a protrusion of the tongue towards the lips when articulated, and ṭh is the simple expirated t of *nuthook*, the th of *thin*, *thine*, never appearing in the hindoostanee, though they do certainly belong to the arabic alphabet. the grand difference between both classes of dentals is the *protrusive* prolation of t, ṭh, opposed to the *appulsive expression* of ḍ, ḍh, ṭ, ṭh, by the tongue being reverted on the roof of the mouth in the very act of pronunciation. ṭh seems the root of ṭhook-na *to spit*, on the principle of *sound* and *sense*, in various instances re-echoing each other. ṭhoo ṭhoo is a natural effort to eject a thread, hair or fibre of any sort, with that very organ of which we may say truly that it is ready enough, ṭhoo-ṭhoo kurna *to play-ṭhoo ṭhoo* even with saliva, whence the expressive contractions ṭhook-na *to spit*, ṭhook *spittle*, and our *nut-*

hook, thus written and enunciated nu-thook is the negative imperative *spit not, do not thou spit.*

the initial t denotes the pronoun is the second person singular almost universally, and aided with its twin brother d the number *two* too, it moreover discriminates the correlative series of pronominals, &c. in hindoostanee from all the rest, thus tuon, tis, tub, tud, tuhan, to, tuo, and many more. the modern *interfix* t for the root of the verb and its perfect sign a, was anciently an *affix,* pal-t-a *nourishes,* bol-t-a *speaks,* olim *palut, bolut,* and in persian this is a pronominal adjunct to this day. sur*i* to and surut, being the head *of* thee or *thy* head indifferently; besides the recurrence of the symbol under consideration in the self same person and number of all the tenses in our mother tongue *art, wast, hast, wilt,* &c. &c. this may be styled etymological acumen run mad, did not a method shine through such madness that may soon dazzle the noisy overwhelming ridicule of fools into the respectful but most expressive silence of conviction itself, because all these wonderful coincidences never can be attributed to mere accident and blind chance only.

if we can prove that number one is intimately blended with the congenial idea of a first person, the transition to *two* representing the second will be apparent enough, by the plainest induction, applied to all mankind in the early stage of their existence. v. su. t not only represents *two,* but is likewise the leading initial of every word connected numerically with *three,* thus tee, ti, tree, tir, te, all occur, and while the latin verbs assume the *s* for the *second* person singular, they invariably retain final t for the third, as some confirmation of pronominal and numerical affinity, for t as a euphonic we may search the persian infinitives v. d. ta means for, *to, till,* ta *ki in order* that, for *that.* tha, the, thee, stand for *was, were,* &c. thah *bottom, u*-thah *bottom-less.* as an *affix* ta implies *ness, ing,* &c. sum-ta same-*ness,* bol-*ta* speak-*ing,* and this again modified to *ut iyut* aiyut is evident in admiyut *humanity,* shukhsiyut *self importance,* padshah-ut *king-dom,* punch-aiyut *jury of five,* &c. transposed *to-at* this specifies a variety of arabic plurals, warid-at *accidents,* moofrid-at *simples.* in boohtat *abundance* we trace the derivation from buhoot *much,* under the form of uet *man, er, r,* are denoted; birchhuet *spear-man,* dukuet *robber,* dhurnuet *dunner.* too, toon, tuen,

thou, give toom *you,* and te is the old representative of *se.* tuh, *fold, ply,* to, tis, *that, also, then,* and in persian to, too, t, *thou.* tuo, tub, *then, well.* ṭho in ek ṭho, do ṭho, teen ṭho, is used as we say *there goes one* of any number counting at the time, and though rather a *vulgar word* may come from the root of ṭhuhurna *to stop, rest, remain,* contracted to ṭho, a particle very opposite to the expletive pronominal and consecutive *to* mentioned above, which moreover occasionally represents *indeed, well, do, even,* uti is an old word for *very,* still to be encountered in particular dialects.

tue *ply, fold,* evidently some literal twist from tuh, besides being the correlative of kue *how may,* kuee *several,* jue *so many,* tue *that many,* tue *passing over,* tue-kurna *to cross,* tueṇ *to, for,* though a compound *postposition,* may nevertheless prove a sonorous nasal conformation of the preposition ta just explained, but thus represented by the more euphonous tueṇ to hindoostanee organs of hearing and speech combined, since these even admit of ke tueṇ ko, œske tueṇ ko *to him,* upne tueṇ ko *himself,* &c. where ko has a very redundant appearance at least both in sense and sound. ṭh is either the radical of ṭha *was* or

tha-na *place,* perhaps an obsolete verb *to place,* the past tense of which would regularly be tha,a, by elision tha *was,* as suh-na *to suffer, bear,* may once have had its antecedent tuh-na *to be,* tuha, tha *been, was,* may thence be deducted.

su of *us, hiss, sin, this,* never as in *is,* iz! *was,* waz! *his,* hiz! *as,* az! no such supercession being admissible in this orthoepigraphical scheme, as these perverse examples demonstrate in english.

s indicates *consecution, instrumentality, association,* and the very reverse, viz. *separation.* in the first sense we have *secundus* second, secundum *according to, secutus* and sequi *to follow,* suh-na, su-huna *to be with one, to suffer.* if our *first* be reducible to *fore-st,* second follows of course the one in *front,* and thus we arrive at the second personal sign in every latin tense being a final *s,* as the third is always t, though in english a transposition and transmutation of these pronominal affixes has been made, but *when, where, why,* and by *whom,* are questions, which time may *yet* answer better than I *now* can. *art, is, hast, hath, lovest, loveth,* and so on will so far explain what I mean.

the foregoing premises may also pave the way

to *se, sitee,* (for our prepositions *with, by, to, at, of, from*), as hindoostanee postpositions in ap-se, *se ipse, of itself, spontaneously*. se *than,* sa, se, see, soṇ, *like,* or the affix of discrimination, similitude, quantity, and tendencies, illustrated in kuonsa, juonsa, tuonsa, kuesa, uesa, wuesa, kuesa, juesa, tuesa, buhœt-sa, &c. *a great deal,* kala-sa *black-ish,* &c. these are all referable to the same source, as well as saṭh *with, along with,* from su-*at* and haṭh *hand,* saṭh-ee *an associate,* or person *at hand* for good or evil deeds, an *accomplice,* su-kṭha, sukhee *mess mate, companion,* sujjun *lover*. s marks the second state singular of most pronouns, as e does the same in the nouns belonging to the first class, e and s are consequently substituted affixes in gole 2d state of gola *ball* 1st state, a species of inflection likewise applicable to yih, is, wœh, œs, kuon, kis, joun, or jo, jis, tuon, or so, tis, koṭee, kœchṭh kisee, kisoo, and in one sense to kya (formerly kuha) kahe. v. *nu,* on which we may here remark, that like s, n is an affix by *substitution* for the second state plural, on the same principle of all nouns of the first class, being denoted by substituted particles in both numbers, which are equally subject to inflection, whereas in the second class the

singular of the whole is totally indeclinable, and all the inflective plural affixes are *additions* to the word, in its first or nominative state, whatever the termination of that may be.

s, or the apostrophe 's, in our tongue seems, when viewed through a proper light, a very appropriate symbol of the consecutive, possessive, genitive case or adjective form in any language, as the second in order from the first case, or that state of association which exists between one person or thing and another, whence the intimate connection every where demonstrable in many genitives and adjectives in all tongues. the persian i and our *of, ov, uv, ub* do not however reflect much information on this curious theme, till we recollect that b, p, f, v, are all labials, the principal of which stands for *tivo* in ambo *both*, bis *twice*, biped, and bring moreover into notice the welsh *ap*, irish *o*, scottish *mak, m-ak*, and hindoostanee *ka* easily reduced to *sa*, when we advert to the soft c or *see*, becoming k before a in *call*, while in *cell* there is such a *see saw*, that the deafest and blindest etymologist must hereafter hear and see through thousands of similar instances the glaring reciprocity of sa, se, see, ka, ke, kee even should he fail to reach by fair induction all

the objects of the present lucubrations. these ascend high enough or descend so deep, that *soul* may almost shine from *self,* as *su-elf,* or the animating spiritual associate of every human *elf,* clearly heard in *alpha,* and better *seen* in the persi-arabic ا *ulif,* still a visible enough, but diminutive hieroglyphic of man, *à la distance,* of whom the greek α barely denotes his *caput mortuum,* or the head for the whole figure, on a very minute scale.

su and hu so often play at bopeep in dus, duh, *ten,* mah, mas, *month,* chah-na *to choose,* yih is, wœh, œs, that we must not startle at the coincidence of *spirit* with ho-na, hustun, *to be, breathe, live,* in some one or other of their derivatives, so huwa *air,* bhoot, bhoot-na, *sprite, imp, elf, ghost,* a word that in the original may yet preserve the aspirated gh in its true prolation ghost, and one which by an ordinary metamorphosis might actually constitute the persian gosht *flesh,* with hardly so much blood or bones as all our modern *wights,* or *wihts* of this species have, on investigation, been found to contain.

the second letter of the alphabet some how or other is a substitute for *two,* and *see* the soft *ku,* being third in order, has it seems the same privilege in the persian si *three* in si-

tara the three stringed instrument that we call a *guitar,* where s changes to g brother german to *k,* while in *aster star, sitara, tara,* there is no such discordance among these spheres.

sah *merchant, banker,* probably connected with shah *king.*

so *the same, so, he,* &c. so *sleep thou,* so,o *sleep you,* both the verb and correlative, are not less consequential, than substance and shadow, labour and rest, so-na may therefore very congenially mean to *rest, lie down, sleep,* and it would not be stretching the allusion too far, were we to trace supna *dream,* from s and upna *self,* when asleep.

soo, sœ, a prefix implying *good,* soo-chal *good conduct,* (sœr *good spirit, angel,* sooruj, sœr-*aj sol, sun,* as guardian of the *day*), whence so-na, soo-na *gold* and perhaps *sleep,* both of which the eastern people deem soo *good,* and love as dearly as, if not better, than their own *souls.*

suo, sue 100. sayu *shade,* sa,ę *zealous,* sa,ee *earnest to bind a bargain,* sa,een *lord, master,* sahee *porcupine,* su,ę *exertion,* see-sa *lead,* as, *a wheel,* hope, desire. as-pas *around,* œs *that, him,* &c. os *dew,* is, *this, him, her, it.*

shu of *shin,* where the aspiration is lost in a new modulation of the s of *sin,* and of course h has become a mere subservient here, which,

though the first instance, will not be the last of a similar nature in the representation of oriental symbols that we cannot by single letters express, but it is so far lucky, this h is the only character of the whole at all applicable to such a subordinate purpose, for the u of the diphthongs uo, ue, is perceptible enough, as their first constituent element, though synthetically somewhat obscured.

this letter as a significant particle or affix is not extensively used, except for abstracts in *ing*, *ion*, &c. posh-ish cover-*ing*, saz-ish ḅund-ish, collus*ion*, azma-esh tri*al*, in which last the common *ish* after a, is written *esh*. in persian ush is an affix indicating occasionally the third personal pronoun, shah, shuh, *king*, *monk*, &c. sho in composition *a washer*, shue *thing*, ṣesh *pleasure*, shee-shu *bottle*; shee-shee *vial*.

zu and zhu are both evident in *zone*, *azure*, *jour*, *zhoor*, a day, and exactly to each other what s and sh are in *sine*, *shine*. this french zh occurs seldom in hindoostanee, therefore such words as journey never become *zhurne*.

uz, z, zu imply, when introduced from the persian, *from*, *of*, *to*, *than*, za, ze, zee, za-du, za-dee *born* indicate *son*, *daughter*, mir-or meer-za *knight*, literally *a lord's son*, shah-

zadee *king's daughter, princess,* zee, zoo, *possessed of,* zee-hosh *possessed of* knowledge. zoo-foonoon *art-ful.*

ju, jhu, palpable cognates of the foregoing, but in a less complex form than the following q. v. recollecting, that while they are composed of *tsh,* these here are equivalent to *dzh,* both being real *dento sibilants.* ju, is the leading characteristic of the relatives or consecutives, personals, locals and temporals, juon, jo, jis, jin, juhaṇ, jidhur, jyooṇ, joheeṇ, juheeṇ, jub, juesa, jitna, jita, jue. j through the medium of yu is transmutable with i, e, ee, and by z to s, q. v. and with g it may even become *w, k,* &c. ja *go* bears almost a similar relation to a, *come,* and a very congenial affinity with ga, ge, gee, the future affix to the aorist of every hindoostanee verb. guya (for jaya) *went,* seems a relation of gang, gaed in the scottish dialect. ja-na *to go,* impresses the idea of motion *from*—while a-na *to come,* does that of motion to—an object, on some principle rather as yet more concealed than elucidated by the latin i-re *to go,* and ven-ire *to come,* unless we imagine that i-re properly applies *to move,* and *ven, ben, be, bu, by,* anciently meant *near.* the vocable aj namely *this day, to day* may be viewed as a curious formation of a- *come,* and

ja- *go,* to specify a well defined intermediate space of time, that *comes* and *goes* with each successive revolution of the earth on its axis, including both *night* and *day.* un-aj *cōrn, daily food,* so far confirms this notion.

ja, ja,e, *place,* jah *dignity, rank,* jo *who, that, which, if, though,* jo,ee *whoever,* juo *barley,* ja,o *go,* jee *life, live, yes, sir, master,* jue *victory.*

jun-na *to bring forth, bear,* is deducible from j the radical for *life, soul,* with an-na *to bring,* that is to bring to life, as the young of any animal are brought into existence by their mothers; jun, juna *(yun, un-us; one,)* is therefore synonimous with za in muha-jun *high born, great one,* soowur ka juna *pig* or *sow's son.* jh is the substituted particle of the two pronominals muen *I,* tuen *thou,* in the second state singular, whence mœjh *me,* tœjh *thee.*

chu, chhu, may readily be found, not upon a kirk, but *church-hill,* and in their dento sibilant state will be easily recognized, though written *tshurtsh,hill,* which, had c been treated by us with the justice discernible in j above, *curc,hill* would have been a *neater mode,* at least, for representing the italian c of tshitshiro, ceciro, degraded in our mouths to *sisero,* but we must confess, that english eyes

would have made *kurkhill* out of curchill, in spite of their own teeth, and the most reiterated instructions on such a subject. this dento sibilant has in several languages an obscure connection with *thing*, in words like hech, cheez, choze, kœchh, chi, which, whilk. chu, chee, eechu, are diminutive affixes, but chee also stands for our *er, r, eer,* bundooq-chee *musquet-eer,* tumboor-chee *drumm-er.* chhee *fy !* chhee chhee *fy fy !* chhu, chhe *six,* in composition the *ch* is *decompounded* to *s.* q. v. soluh *sixteen* is a condensation of chhu uor dus as our *eleven* is from eleve one, and two eleve for *twelve.* cha, chae, *tea,* chah *desire, choice, love, either, or,* also *a well,* char, chuo *four.*

ku, khu the simple and *aspirated* gutturals of *kirkhill.* as a significant letter k implies *action, possession, agency, interrogation,* and *diminution,* in kur *hand, do, make, act,* &c whence kur-na *to do, perform, work,* kur-tar *creator,* paluk *adopted,* murd-uk *mannikin,* kam-ka *use-ful.* kuon, kya, kis, kin, kahe, kuhan, kidhur, kyoon, kub, kuesa, kitna, kita, kue, but the k does not always refer to interrogatives, because the above words may occasionally be introduced relatively, and koee, kœchh *any, somebody, thing,* &c. with kuheen (from koee-an) *some place, some where,*

kuee *several,* are by no means *interrogatory* expressions inherently, as kuon, &c. for the most part are.

ka, ke, kee, probably the guttural proxy for the soft consecutive sa, se, see, already described, and thence a more congenial representative of our *'s* than *of.* this postposition is a clear *genitive, possessive,* or an *adjective* sign, not unlike the *us, a, um,* in latin, with the extraordinary power nevertheless of inflecting the declinable words to which it belongs, as a governing postposition retrospectively, while in its capacity of an adjective sign, it prospectively agrees with the subsequent noun in *state, number,* and *gender.* in short the ka, ke, kee, is a sort of philological *janus* which looking back *governs,* or *forwards* falls into *concord* with those nouns it is connected, either in its front or rear. gole ka aga *a ball's front,* gole ke age men *in the front of a ball, before a ball,* golon ke purde *the covers of balls,* golon kee jugih men *instead of balls,* gole-kee turuf *a ball's side, towards a ball.* kee is the contracted feminine of kiya *made,* for kee,ee. ke, kur, *having, as, ly,* a-ke or a-kur *having come,* sometimes a-kurkur, and a or a,e only which have all the same pluperfect participial mean-

ing. kyoon-kur *as how, because,* jan-ke *knowingly,* soch-kur *deliberately,* or such kur *as true.* ko, koo, koon, *to, for, at,* or simply the objective sign, without any visible meaning, when the case called accusative is denoted by this postposition ko, which I conceive a modification of kur, ke, kee, koo, kœn, the old root of kur-na kur-dun, *to hand, do,* as no letter is more apt to become a vowel than *r.* should this conjecture prove correct, it may illustrate some latent association between our *do, to,* the verbs da-re, da-dun, de-na, all signifying *to give,* perhaps *to hand,* and as dust in persian means *hand,* with du for the initial radical letter, which is final in hath *hand,* it is possible we may thus account for *do, doo, two, duo,* representing this number, our hands being two only. *too* also may spring from the same source, since bhee seems only the b for *two,* with an emphatic hee affixed, as *too* is a mere orthographic deviation from the numeral itself.

kuo is an old word for ka *of,* thus likewise resolvable from kur, kuo, ka, like char, chuo, and kur, hand being attached to the body in the intermediate state evidently between it and every tangible object, kuo, ka, ke, kee, are the natural links for one noun with another,

so bap ka beṭa, *father's son,* bap kee beṭee *father's daughter,* meaning father, join or hand son, daughter, and any thing else in this consecutive, possessive, adjective form. bon-hand what? vir, bon-us; fæmina-bon-a; negotium, bon-um, these particles no doubt implying the *consecution, junction, handing,* now so conspicuous in ka, ke, kee, to unlock whose origin I have at last found the true etymological key or plastic telescope, through which kur *the hand,* appears like truth at the very bottom of this philological well, sometime ago judiciously fathomed by Horne Tooke, and recently by the Rev. James Gilchrist, a unitarian minister, and perhaps the acutest etymologist of the present age, whose grammatical labours will yet be in vogue, when the common herd of his competitors and their works shall be consigned to merited oblivion, the moment that reason becomes, as it ought always to have been, the grand arbiter of language, and every other useful science. koo, opposed to soo, implies *caco, bad,* &c. koo-chal *misconduct,* koo-ḍhung *unmannerly,* and probably a dog has therefore been stigmatized koo-kur, kœtta, *evil doer,* but we have *curtailed* the koo-kur to *cur,* which alone is enough with us to give a poor dog, whether

mad or not, a very bad name. it is amusing to read what Walker and Johnson observe on the word *curtail,* which in my eyes is merely the euphonic twist of cut-tail, where one of the dentals changes to r, as frequently happens in the hindoostanee to this very *cut* and many more—kaṭna *to cut,* kaṭ-ta *cutting, cuts,* being oftener pronounced *karta,* uṭh-tees, urtees, *thirty-eight.* we need not wander so far from home for a still better proof in *curtain,* should this be nothing more than *cut-twain* under a cloud, that may be dispelled at once by light reflected from *a curtain,* either being generally *cut in two,* or the divisor of two bastions, which it both separates and connects in fortification, according to the idea formed of its use as *a curtain.*

ki *that, who, which, thus, saying, or, when,* perhaps this also is a very diminutive type of *kur, koo,* which in the persian even are roots of kur-dun, *kur-na,* kee-na, *to do,* koo-num *I do, I hand, act,* and koon means *do, act,* also *actor,* &c.

ak, uk, k, mark agents, &c. puer-ak *swimmer,* sewu-k *servant,* mend-uk *frog,* from *ditch,* ghuo-k *croaker* or *frog,* which calls ghuo, ghuo, in the east with the genuine northumberland burr, and the diphthongal *buo, wuo,*

of a dog, so distinctly that these amphibious hindoostanee croakers, in their nocturnal salutations across an intervening pool, could alone teach a new comer to that country, both the vowel and consonant of *ghuo, ghuo,* to perfection, were he only to listen, with tolerable ears, for a few nights running, to such able colloquists and instructors.

ek, eek, yuk, eko, *one, a, an, another, each,* whence may spring *ego, ich, I, je* or number *one,* the nearest and dearest to the first person, as *two* is to *thou, too, tu,* the second, v. s and *d.* ek ek *each, individually, severally,* which shows a relationship to *ilk, ilka,* of the scottish dialect, whilk being in fact *what one.* to *eke* may be the same word to *add, join,* and ace with c hard, is the identical ek required. I suspect that the vowel e, ee, of this numeral points out k as *a* or the *being, man, person, thing,* definitely or indefinitely, as this may be necessary, unity alone being often now the grand object of these articles, which was the primary view of this subject at least.

kur *hand,* indicates *man,* as well as *soul* on board ship, where it is still more correct to say all *hands* perished, than that every soul was lost, because *hands* or *man* are mortal, but " souls," according to scripture and Cato's

noble soliloquy, " shall never die." man-us *hand,* is the very hinduwee man-us, or man-œs *man,* which in english has been curtailed, or vice versa, *mun* mind, *soul* has been elongated to man, join œs with *body,* for an expressed or understood living *thing,* without a soul, cannot as such exist. k, m, n, l, r, h, all are more or less applicable, variously modified as significant substitutes for *man,* pue *foot,* pue-k *foot-man, messenger.* kuwa, kaga, for ka ka *crow,* so called from the common cry of this bird.

khu the phlegm expulsive letter or scottish gutteral in *loch* &c. in which h is a subservient entirely and never aspirated as in kẖu. khan *lord, reader,* is neither kẖan, *a mine,* nor kan *the ear.*

the evident relation between domus and dominus appears here also, as khan-u means *house* in persian. kho, khoo *disposition, nature.* khah, khwah *choose, chooser, wisher, either, or.* v. *chu.* khwah mu khwah *nolens volens.*

gu gẖu of *gaghim* and not less homogeneous with k, kẖ, than the labials bu and pu are with each other, also as liable to transmutation with ju, as ku is with su in sœn-na *to hear,* from kun-na *to ear,* with a slight change

of the short vowel in these words, and of the long a in kan *the ear.*

ga, ge, gee, geeṇ, giyaṇ, the sign of all futures in the hindoostanee, as affixes to the aorist, connected of course with ja *go,* in common with the latin tenses in *bo,* unless ga be chah *will, wish,* in a disguised form. i-bo may be ire volo I *will* or *wish* to go, contracted and varied in the labial *vo* to *bo,* jaṷoon-ga on the same principle is deducible from jana and chahna, especially as the persian future is khwahum ruft *I choose, will, wish to go,* and khwah *choose, or, vel,* from *velle.* gaṷe *cow,* gah, guh *time, place* whence the elongation jaguh, juguh *stead, lieu.*

go *if, suppose, speaker, cow, ball,* also goṷee gooh *ordure,* guo *cow,* ghee *clarified butter.*

ag, agin *fire, ign-is.*

ghu the northumberland burr or *gargling* guttural transmutable to yu and connected with gu, ghu exactly as kh is with k, kḥ, and to be learned from the large bull frogs, if not the *crows* of india, which the persians name ghoorab, sometimes calling ships by that appellation, whence the farfamed bombay grab. v. k.

qu closes these gutturals, all more or less in-

terchangeable, but we must not consider it their *cue,* though the tail of the whole alphabet, being merely k pronounced by slowly raising the root of the tongue, towards the back part of the palate or throat, which is kept perfectly passive and unruffled to produce the deep lingual sound required, and not brought into action as in khu, ghu, these being real rough gutturals, while qu is on the contrary a smooth liquid, having the peculiar property of creating a nausea that by frequent repetition might excite que- *vomiting.* this letter will be readily uttered in words such as ụql *wisdom,* burq *lightening,* mushq *practice,* isqeel *squill,* which we have converted to *skwill,* though q in fact has no such inherent *yoo* or *w* whatever, as we generally have assigned it in our language. aqa *master* is also agha, whence the simple aga of the janisaries.

25. every postposition, expressed or understood, requires the *second state* of the declinable noun to which it becomes a species of *affix,* like our own *'s,* with an *inflective* power however that this does not possess, any more than the prepositions *of, to, for,* in their application to english nouns only.

26. the pronouns I, thou, he, belong to the

first state, and are thrown into the second by any preposition thus, of *me*, to *thee*, for *him, her*, their adjective form being *my, mine, thy, thine*, he's, *his, her*, and in hindoostanee they occur successively so, muen̤, tuen̤, wœh, mœjh, tœjh› œs, me-ra, te-ra, œs-ka, the a of the three last becoming e, ee, according to circumstances, whence ka, ke, kee constitutes the adjective form of all other words in the language, ap sometimes excepted, which has na, ne, nee, as well as ap-ka, ke, kee.

27. all the *simple postpositions* will be found in the subsequent pages allotted to them and the numerous *compounds*; the former are the exact counterparts of our own *of, to, for*, &c. the latter of *be-low, be-side, with-in, with-out, to-ward-'s, instead of, on account of, according to*, &c. q. v. in the complete list, with a rational theory of those eccentric parts of speech.

28. viewed as *masculine* nouns or verbs originally, their elliptical nature, as compound postpositions, requires, that ke, re or ne should intervene by way of affix to words governed, or as a prefix to their selves, but when they are recognizable for *feminine* nouns, used *postpositionally* kee, ree, nee are the natural interfixes. gole ke age (men̤) *before the ball, ball's front in,* gole kee ṭuruf (ko) *ball to-ward-'s*, gole kee jugah

(men) *ball's stead in, instead of the ball,* meree ṭuruf *towards me,* upnee jugih *self's stead,* toomharee khatir (ko) *for,* your heart for, for your sake. humaree ṭuruh *after us, in our way, like us.*

29. when re, ree, ne, nee intervene, ke, kee are inadmissible pleonasms, those being in fact, the appropriate pronominal or irregular substitutes for the universal adjective sign, ka, ke, kee of all nouns and pronouns except the three already enumerated.

30. simple postpositions rarely admit of the foregoing interfixes, unless when me-re, te-re, up-ne, hum-are, toomh-are, *my, thy, own, our, your,* are preferred to mœjh, tœjh, ap, &c. *me, thee, self,* which is often the case, and the ke kee is equally liable to omission, without the smallest injury to the sensé of gole age *before the ball,* the most elliptical mode of expressing gole ke age men *balls front in,* or any other examples of the same kind.

31. the compound postpositions which exact the attendance of ke, &c. in the hindoostanee, as persian prepositions assume i, e, bumoojibi ḥœkm according to orders, and like the instance now given, those may be composed of persi-arabic prepositions combined, as only one hindoostanee compound, ḥœkm ke bu moojib

agreeably to command. or according to 21, bu moojib hœkm ke, is a very common deviation from the usual plan, especially in the higher style of literary composition or a grave oral discourse.

32. a considerable number of persi-arabic *prepositions* are admissible as *such* in the hindoostanee and among the rest i, e, œ, which express *of* completely, while ka, ke, kee, rather represent the apostrophe, genitive, possessive or adjective form 's almost universally.

33. the first state of the noun corresponds with the common idea of nominative, but the second state likewise may be styled, from the nature of its accompanying postposition, nominative, subjective, genitive, possessive, dative, communicative, passive, accusative, objective, vocative, ablative, social, causal, instrumental, operative, locative, temporal, &c. whenever such logical definitions become indispensible, instead of the 1st, 2d state and adjective form only, which I have assigned to both nouns and pronouns, thus reduced to the capacity of every scholar, who is at all versed in the very first principles of his mother tongue.

34. nouns, pronouns, and adjectives belong to the first or second class, and are thus discriminated: masculines subject to any change

in the singular come under the former, and all the rest having no such inflections, to the latter, either originally or as exceptions from the first class, some of them in fact appertaining to both.

35. masculines terminating in a, aṇ, u, convert these signs of the first state to e, or eṇ, in the second state singular, and first plural, but to oṇ in the second state of this last number, unless when adjectives, as in that event e, eṇ, alone suffices, except when they are introduced substantively, as the great, good, wicked, hungry, &c. then they assume *pl.* oṇ of course.

36. the pronouns in general, whatever their first states singular and plural may be, exhibit s as the prominent feature of the second state singular, which in the plural changes to n or nh, and to these plural terminations of the second state, oṇ is superadded at pleasure, especially when real plurality and substantive pronouns are implied, contrasted with plurals by courtesy, and pronominal adjectives, to which last the oṇ would rather prove uperfluous. o,ee *any*, gives kisee, kisoo, singular and kinhoo plural, kya *what?* formerly kuha, has its second state in kahe, to which and the former by adding ka, ke, kee, we make their adjective form.

37. mueṇ *I*, tueṇ, too *thou* in their second state are subjected to a peculiar modification,

having the final in jh, mœjh *me,* tœjh *thee,* while their adjective form is, instead of mœjh-ka, tœjh-ka, me-ra, -re-ree, *my, mine,* te-ra-re-ree, *thy, thine.* in the first and second state, hum *we, us,* tœmh *ye, you,* for their adjective form assume ara, are, aree, as a euphonous elongation in hum-ara *our,* tœmhara *your,* never hum-ka, tœm-ka. on may be affixed to hum and tœmh agreeably to 36.

38. ap *self, worship, honour, master,* &c. used *reflectively,* changes in the second state singular to up-ne *self,* having ap-us and up-non *selves* in the plural. the adjective form is up-na,-ne,-nee *own,* applicable to most of the pronouns as their natural consecutive, *my own,* &c. *one's own,* inclusive, conformably to the particular word which precedes the up-na,-ne,-nee, in question, instead of up-ka not admissable here, though as a substantive of the second class ap-ka, ke, kee, *your worship's,* are frequently employed.

39. every noun not included within the first class by 34, 35, 36, 37, and 38, falls of course under the second class, and the masculines have no variation whatever in the singular and first state plural, for which feminines in ee only assume an, but all the rest en, and for the second state plural, the whole, without a single exception, affix on to the word's final letter; on

the principle of addition, the grand characteristic of the second class; that of the first being in this respect substitution.

40. certain nouns, such as raja *prince,* chucha *uncle,* are common to both classes; ap as a noun likewise comes under the second, and when the pronouns possess a double second state plural in on by *addition,* so far are they also within the limits of the second class. a few feminine vocables in uh may be said to have their singulars in the first class, and their plurals in the second, while others moreover appear with persi-arabic plurals occasionally in preference to the regular hindoostanee form, for that number.

41. nouns of this description may consequently have two or three different plurals, and sometimes even the hindoostanee sign of plurality redundantly, as in *seraphims, cherubims,* on the other hand persi-arabic plurals may be treated occasionally as singulars only.

42. independent of the first and second state of hindoostanee nouns, they all admit of a regular adjective form by affixing the common particle for this purpose, viz. ka, ke, kee, to their *second state,* if declinable enough to possess *a visible one,* and from this universal rule there are only three exceptions, which are compre-

hended in the 1st and 2d personals with ra, re, ree, and their reflective in na, ne, nee, detailed under 37, 38; were ka, ke, kee, therefore, substituted for or superadded to those *irregular* particles ra and na; the substitution would militate against rule, and the addition moreover prove a useless pleonasm.

43. the particles of similitude, quantity, manner, and augmentation sa, se, see, soṇ are most useful affixes, not unlike, in some respects, the ka, ke, kee. the ordinal signs aṇ, eṇ, eeṇ, assumed by the cardinals, constitute these numerical adjectives, which generally however prefer waṇ, weṇ, weeṇ, and in this are followed by a small portion of other adjectives, such as bueṭh-waṇ *low*, phisul-waṇ *slippery*.

44. all words, including those parts of verbs which, when this letter is not *radical*, end in a, have their plurals in e, and, if participles, oṇ for the second state plural, -ee for the feminine singular, with eeṇ, or ee,aṇ, iyaṇ, plural in compliance with 39. the adjective affix la, le, lee, and the verbal mark of present time ta, te, tee, teeṇ, tee,aṇ and of futurity ga, ge, gee, geeṇ, giyaṇ may therefore be here acquired as congenials so far with the ka, ke, kee, ra, re, ree, na, ne, nee, sa, se, see, waṇ, weṇ, weeṇ, especially as every infinitive may become both a declinable gerund

and verbal adjective, almost ad libitum, with its inflectible na, ne, nee, neeṇ, niyaṇ, to say nothing of puh-la, le, lee *first,* doos-ra, re, ree *second,* chuoṭh-aṇ, eṇ, eeṇ *fourth,* and panch-waṇ, weṇ, weeṇ *fifth.*

45. the first state frequently assumes in reality or appearance the place of the second and *vice-versa,* but the true objective or accusative commonly requires its peculiar affixes ko, e, eṇ, then no more convertible into english, than the subjective affix ne, though easily translated by *to, for,* as donative or influential postpositions only.

46. when the persi-arabic degrees of comparison are not introduced, the hindoostanee comparative is formed by merely placing se *than,* between the noun and adjective, or to this last prefixing uor *more,* ziyadu *much,* &c. while the superlative requires sub se or meṇ se *than all, among all,* before the positive, which can also be made superlative by prefixing buhcot, buṛa *very, great, most,* niputṛ, nihayut, bu shiddut *extreme, excessive.*

46. bih, bih-tur, bih-tureen *good, better, best,* shows the persian mode and the original model of the bet *good,* which the english has lost in the positive form, though retained in the comparative, bet-ter and transposed in the superlative

from bet-est to *best.* the sunskrit muha, -tur, -tum, great, -er, -est, is nearly on the same principle, but the arabic is modified by the transposition and change of letters peculiar to itself, thus faẓil *doctus,* ufẓul *doctior,* fuẓẓal doctissimus, ḥuqeer, uḥqur, ḥuqqar, *mean, -er, -est.*

47. though in general both the definite and indefinite articles, as in latin, are inherent in hindoostanee nouns, the first is often emphatically denoted by the pronouns yih *this,* wœh *that,* equivalent to *this here, that there, it here, it there,* of which our own *the* and *it* are mere elliptical representatives. ee and hee implying *identity, same, self, very,* often appear peculiarly *definite* affixes; while on the contrary ek *one, a, an,* koˌee *any, some one,* like the english, are indefinite prefixes, but by no means so essential either as they are, or the arabic ul *the* is in ul-qœoran *the koran.* the persian affix e, ee, indicates both *a* and *the,* rather as a particle defining number one, than expressive of any other circumstance.

48. the adjective persian form depends on the interfix i, e, or the arabic œ instead of the ka, ke, kee, &c. but these occur without any apparent meaning, when the position of noun and adjective is only transposed, nek murd, murdi nek, being no more than *a good man,*

reversed *a man good.* something analogous to-goree lurkiyaṇ, lurkiyaṇ goriyaṇ *fair girls, girls fair,* where transposition alone seems to confer the power of farther inflection upon adjectives, than what they possess in their natural state of precedence with the noun, though this be probably a poetic, instead of a prose licence in cases of this anomalous kind.

49. sa, se, see, soṇ the affix of similitude, discrimination, and quantity, like ka often inflects the *noun* prefixed, though not the adjective, lurke-sa *childish,* kala-sa *black-ish* and what appears rather extraordinary, it occasionally discriminates individual from general similitude by the intervention of ka, ungoor ka sa chḥala *a blister like one grape,* ungoor sa nuya gosht, the granulations of a wound rapidly healing, from their fancied resemblance to the surface of the whole bunch in miniature. kuon-sa, juon-sa, tuonsa *which, whichever,* which of two or more are useful on such occasions. uesa at times supplants the simple sa, se, see, toojḥsa-or too uesa chor *a thief like thee,* toom se or toom uese surdar *an officer like you.*

50. the simple postpositions which require the *second state* of every inflectible word are as follows:—

ne, from its use may be termed the *subjective* or nominative *postposition,* because although it affects all declinables but muen̤ *I,* tuen̤ *thou,* by throwing them into the *second state,* their *meaning,* as the *subject* of the *active preterite* verb, to which alone *ne* can be a *prefix,* is not in the least altered, by the *anomalous appearance* of the construction, when compared with other tongues. whatever signification *ne* may intrinsically possess, a version of it in english is peculiarly difficult, unless we assume the preposterous and exploded notion of some *profound orientalists,* that this marshal *ne* is only a tool or *instrument* under the influence of *a passive voice,* veiled beneath an *active form.* as the discriminator of the subject and object in equivocal cases, *ne* may have come more into vogue than was absolutely necessary, and has thus verified the common observations, that the best of things are frequently made bad by their abuse, and too much of a good thing is good for nothing. I cannot help suspecting ne to have been in reality an emphatic in former days, from its evident affinity with na *to, do,* at present, and like our *do love, did say,* might then have been used for the same *energetic* purposes, but which, in process of time, lapsed into the existing restriction to the genuine *past*

tenses of *transitives* entirely, from some idea perhaps, that *emphasis* and *action* are more congenial with each other, than mere passion or even *intransitive* exertions.

ka, ke, kee, has indubitable claims as a genitive, possessive, adjective *postposition* or affix, retaining nevertheless all the rights of retrospective government belonging to the *former*, and the prospective concord peculiar to the latter, which is the cause of ka, appearing in its three forms, as we never can tell *à priori* the one required. I am not aware of a parallel example in any other ancient or modern tongue, unless something of this kind may yet be elicited from the latin su-us,-a,-um, cuj-us,-a, -um, as there certainly seems here an inflection of *se, quis,* which is not to be accounted for on any other principle. be this as it may, the most appropriate substitute for ka, ke, kee, are similar postpositions of our own, namely 's, *s, se, r,* and the preposition *of,* though this is by no means so convenient as the former in ga,o ka *cow's,* cos-ka *his,* kis-ka *whose?* con-ka *their.*

ra, re, ree, na, ne, nee, may in some measure be deemed restricted postpositions also, because the former changes muen *I,* tuen *thou,* to me-ra, te-ra, *of me, my, mine, of thee, thy, thine,* and hum *we,* toomh *you,* to huma-ra,

toomha-ra, *of us, our, ours, of you, your, yours,* while the latter converts ap *self,* to up-na *of, self, own.* to these in one respect might be subjoined sa, se, see, in moojh-sa *like me,* toojh-sa *like thee,* could such an adjective particle be easily classed with *post* or *pre-positions,* according to our notions of grammar, guided not so much by the mere station of these particles, as by their intrinsic meaning, worth, and use.

ko, koo, koon, kune, *to, for, at, in, of,* and frequently the simple objective or accusative sign, consequently *untranslatable* in english in that case, as we never say, like the hindoostanees, that a man beat *to* his wife, instead of beat his wife, though it might be said he gave a good beating to his wife with less impropriety. the only persian postposition, if i, e, be not one, ra resembles ko in meaning and position, but can hardly be considered of great use in the hindoostanee, o-ra *him, to him,* &c.

e, en, limited as they are to the pronouns, singular and plural, are quite synonimous with ko, and in effect nearly the same, moojh-e, toojh-e, *to me, me, to thee, thee,* hum-en *to us, us,* toomh-en *to you, you.* both the ko and e, en being like the *subjective ne,* apparently expletives only, cannot be as accusatives signs, rendered into english.

tuk, tug, tuluk, tulug, lug, toree, le, liye, bḥur, *to, till, up to, as far as, close to, by, during, with, for, including, full, the whole.*

re, ree, vocative singular postpositions, masculine, and feminine.

o the plural postposition, *substituted* in the first class of nouns, and added in the second for their terminations *a, u,* gol-o *o balls,* yar-o *o friends!* these vocative particles are nevertheless, as in most languages, *prepositional* and appear only modifications of the imperatives a, a,o *come!* hu, ho, ho,o, *be!* thus e, ue, o, a, he, ya, ure, uree, all signify our vocative o! ya is either a *pre-* or *post-position,* but a is commonly the latter.

pur, pu, *on, at, by, over, after;* but as the prefix of a sentence pur denotes *but, yet, still, more-over.*

men *in, on, at, after, within, among, into, with, during.*

se, soṇ, sitee, te, *from, by, with, of, to, at, than.* *se* formerly having been *te,* demonstrates, among other proofs, the consecutive affinity between the dental and sibilant, leaving the more striking example of tuoṇ, to, becoming *so* out of sight entirely.

hokur *through, by.* the whole of the foregoing postpositions are termed *simple,* from

their governing the *second state* of the noun *only,* seldom or never requiring either its adjective, inflected or feminine form. pur se *from on,* men se *from in,* pur ko *upon,* &c.may now and then be used as our own combinations of this sort, especially among the compounds from *within,* form *below,* which are all enumerated in the next page, and like our own words of this class can form innumerable associations in that way. *from above, from before, hitherto, whence, thence,* with various adverbial expressions that do not strictly speaking belong to this place.

51. several genuine persi-arabic *prepositions* are incorporated as *such* in the hindoostanee, commonly with words from the source most congenial with theirselves.

i, e, *of,* sur i murd *the head of a man,* moo,e sur *a hair of the head,* often without any perceptible acceptation whatever, murd i nek, nek murd *a good man,* merely denoting the *transposition* of noun and adjective.

co *of* generally as col, cos, cod, on arabic grammatical principles, inadmissible in this place.

fee, fi, *in, into, among, to, of, with, for, by, concerning, per, a,* as above before *l, s, d,* &c.

min *from, of, for, on, by, than.*

muṇ, muṇi, *with,* whence bu muṇi *along with, together.*

bi *in, by, with, for, on account of.*

un *of, in, by, with,* &c. un used as an affix implies *by, ly.* ittifaq-un *by chance, accidentally.*

bu, ba, bur, *to, with, by, on, in, at.*

dur *in, on.* dur-pesh *on the carpet, before.*

uz, z, zi, *from, to, with, than.*

be *without.* this for the most part inflects the noun to which it is prefixed, be kuhe *without orders,* be hilaṇe *without moving,* but is more frequently used as a negative or privative prefix, like *un, dis.*

ta *till, to, up, as far as,* this *ta,* our *to,* and the hindoostanee nasalized tu-eeṇ of the next division, look so much like verbal relatives, as to make me deem the whole chips of the old block, de, da, *give, hand,* or such roots.

the prepositions just enumerated, when adopted into the hindoostanee, retain some one or other of their numerous significations, often in pure arabic sentences and phrases, similar to our *pro bono publico, ne plus ultra,* and such expressions, from the latin or any foreign tongue.

52. this subsequent class of compound postpositions may be justly so called, not only from the manner of their own composition, even with us, but from their governing, instead of the mere second state, the *adjective form* of every word that they follow, though the intermediate

ke, kee, is not only apt to be dropt, but the only compound which requires it comes into the preposterous situation of *pre-position*, while ke must be post- of course, exhibiting the extraordinary figure of a noun, like the devil, not on two sticks, but fairly between them, especially in the higher style of composition or studied discourse.

tueeṇ, kune, *to, for, with, near,* or insignificant *objective signs* only, and the first even assumes ko, as a complete supernumerary in gole ke tueeṇ ko mara *he struck the ball;* an abuse which is almost obsolete, v. *ta,* described among the prepositions. kune seldom now occurs, and is rather used as a simple than a compound postposition, being probably more a kin to ko, kooṇ, kur, than to kan *ear,* kuna *side,* kona *corner.*

pas *near, to, with, nigh to, about, at, by, beside;* it originally must have signified *ward, side, watch,* pas-ban *warder, watch-man,* and may not, as a derivative, be very remote from pa *foot, paw,* uz-pa *on foot,* new modelled to *paz* which by inversion, is almost as near to *pas* as the elliptical *be-side,* is to *by the side,* viz. near, one example of many to prove the compound nature of all such prepositions with us, although in hindoostanee they assume the station of

postpositions or humble followers of their respective objects, which last nevertheless become subject to the controul of their own servile train. as, means *wheel, circle,* whence aspas *round, around, about,* is not less plain than aftab as-man men *the sun in the celestial sphere, as, wheel,* man *like,* namely the *sky, heaven.*

yuh-aṇ, wuh-aṇ, *chez, at, 's, with, about, on, near, by,* literally *this place, house,* &c. *here, that place, country,* &c. *there.* and ko, meṇ, pur, are either expressed, but oftener *understood,* which satisfactorily accounts for the ke, re, ne, that precede yuhaṇ when introduced postpositionally.

nuzdeek, qureeb, kinare, nere, or, lugbhug, nizd, *near, by, beside, close to, nigh hand, hard by, with, aside,* from kinaru, nera, or, lug, meaning *side, edge, border, close,* and nizd being resolvable into nu-uz-door *not at a distance.* as adverbs they are occasionally *almost, nearly,* &c.

oopur, zubur, bala, ulawu, siwa,e, wura,e, *above, upon, up, besides, over and above, to boot,* v. bina. some of these more applicable as adverbs, and as complex as *a-bove,* on boven, uzbur by conversion zubur, and pur koo thus may give oo-pur *up-on.*

neeche, tule, zer, *be-low, be-neath, under, down,* as the most of the postpositions are adverbs also, I have added that acceptation after the other, when our own prepositions do not convey both senses. neecha *a hollow, down,* tula *bottom, sole.* whence, gole ke neche (meṇ) *be- (by) low a ball,* literally *in a ball's bottom:* a remark perfectly applicable *mutatis mutandis,* to the whole series, which terminate with e, as the second state singular of words in the first class, also participles present and past.

un-dur, bẖeetur, *in, within, at home, in doors,* dur meaning *door.* un sounds so like *in,* that the compound may belong to both oriental and occidental dialects, as our own under *below* implies also *interior, within, inner,* when we talk of *under* lock and key, *under* petticoat, *under* plot, a plot *within* a plot. bẖeet *a wall,* dur *in,* or the consecutive ur after bẖeet, naturally enough give the idea of being *enclosed* and *within* a house, limits, bounds, &c.

bahur, beroon, *out, without, abroad.* the analysis of this word is not so conspicuous as the scottish *butt* and *ben,* or the foregoing *undur, bẖeetur,* it may have a latent connection with par *over, that side,* the privative *be,* the numerical ba *two,* wa *open,* or baẖo *air,* but

which, if even any of them, time will certainly tell.

saṭh, sung, sumet, soodhaṇ, hum-rah, shamil, saṭhee, saṭh, bu muị, bahum, *with, together, along with, in company with.* su-haṭh *at hand,* su-ung, *with body,* soodh-aṇ *straight place,* hum-rah, sum-et, *same way,* &c. authorise the deduction of saṭh, sung, *company,* at least, whence saṭhee, sungee, *companion, associate.*

haṭh, huwale, *to, with, overto, into, hand,* particularly with verbs of *selling, consigning, delivering over,* and so on. haṭh pur *at hand.* haṭhee, hustuk, denotes *the elephant* as a docile *handy* animal, from haṭh, hust, dust, which all mean *hand,* and this leads us by a fair induction through peel, feel, from paị el, paị eel, *sure-footed, firm-pawed,* to ul-feel, the arabic progenitor of *elephans,* because it is probable that hands and feet at first were indiscriminately termed *paws,* nay we may yet trace the verbs to *paw, pawn, pay,* pa-na *to get, find,* and the noun *a pawn* or footman at chess, to the pa, paị e, pue, pes, pedis, poo, pee, pood, peed, strangely disguised indeed under the *cloven foot* or *feet* of etymological witchcraft.

peechḥe, buụd, baḍ, buụd-uz, pus, wa-pus, *after, behind, astern, back,* also more or less connected with pue, puer, *a foot,* &c. pue-kar *pedlar,*

pue dur pue *hard after, close after, foot* on *foot,* puek *footman.*

pure, œ-dhur, œs-ṭuruf, œs-par, œs-or, œs-simt, œs-bughul, œs-janib, &c. *beyond, on that side, across, hither.* v. *side.*

wure, i-dhur, is-ṭuruf, is-par, war, &c. *on this side, hither, hitherward.*

age, samhne, sun-mœkh, roo-bu-roo, mœqabil, ḥœzœr, qubl, hote, ruhte, pesh, pesh-uz, amhne-samhne, *before, afore, ahead, in presence of against, opposite, over against, during, pending.*

aspas, chuogird, charoṇ ṭuruf, gird, gird pesh, charoṇ or, *around, about, on four sides.*

bur-ụks, bil-ụks, bur-khilaf, ẓidd, oolṭe, mœkhalif, *on the contrary, in opposition to, contrasted with, in spite of.*

bina, bin, bu-ghuer, ghuer-uz, bu-jœz, jœz, chhoṛ, bidoon, chhœṭ, *without, except, besides,* v. *oopur.*

beech, beech-meṇ, dur-miyan, mud, mabuen, *amid, among, between, betwixt, in.* the initial bu has probably some faint connection with *two,* resembling our *twoeen, tween.*

waste, moojib, subub, liye, bais, mare, laluch, karun, *for, on account of, from, through, by, in consequence of.*

iwuz, budul, sunte, budle, bu-munzili, *instead of, for, in lieu of.*

burabur, mœowafiq, qabil, bu moojib, miṣal, miṣl, manind *or* manund, sureeke, *like, according to, in compliance with.* v. *below.*

laiq, mœonasib, suza-war, *worthy of, proper for, deserving of.* v. *above.*

huqq, huqq meṇ, *in regard to, respecting, on behalf of, as far as concerns, in respect to.*

war par, *through and through, right over, quite across.*

wuseele, mare, *means, medium, through, by.* v. waste.

aṛe *across.* the persi-arabic words here introduced, postpositionally, are also apt to assume the i, e, when the construction is different from the hindoostanee insertion of ke, whence nizdi, zeri, bala,e, peshi, &c. in persian sentences iustead of nizd, and so forth.

53. the compound *feminine* postpositions, being moreover nouns of that *gender,* the prefixes to them, or affixes to the word governed, necessarily become kee, ree, nee, by the ordinary rules of construction.

ṭuruf, janib, *near, towards, aside, beside.*

ṭuruḥ, numut, *manner, like, way, mode, after*

khaṭir, *for, sake, mind, heart.*

muṯrifut *by, through, means, medium.*

nisbut, *compared with, in relation to.*

jihut, babut, *for, by, through, by reason of.*

juguh, jugih, *stead, instead of, for, in lieu of, in place of.*

manund, manind, *like, after, agreeably to.*

whoever can analyze our to-ward 's by-*to side of,* instead of ball, by-*ball 's place in,* will at once reconcile gole kee ṭuruf (ko), *to-ward's the ball,* gole kee jugih (meṇ) *ball 's stead in,* with the common sense of the thing, after what has been already stated respecting that part of hindoostanee grammar, which makes ka govern retrospectively and agree prospectively, as in these examples, kee throws gola into the second state *gole,* while at the same time it is neither ka nor ke any longer, being now in concord with two feminines. the ko and meṇ may be either expressed or understood, without altering the meaning in the smallest degree; an observation which holds good over all the compound postpositions, and thus readily accounts for the finale, whereever this is found among them; gole se toomhara kya wasṭu hue? what *concern* have you with the ball? gole ke waste (ko) aya hooṇ I have come for *(on account of)* the ball, is such an illustration alone as will speak volumes on the theme of *masculine* compounds, when contrasted with *feminines,* gole kee khaṭir (ko) *for the ball, ball's sake for,* in which the ko is

generally *subauditur*, and the *kee* a complete janus looking *backwards* for its object of government *gole*, and forwards to its subject of concord *khatir*; on the very same principle, that ke was regulated by waste above, and kept like it in the masculine final *e*, both being under the jurisdiction of the visible or invisible ko. in every instance of this sort, and where ever this e occurs, if not otherwise to be accounted for, it will be found owing to this latent cause now discussed.

manund has been inserted under the masculine and feminine postpositions, having now become common in consequence of the following anecdote, which is much of a piece with the curious episode in the story-teller, relative to the grand subjective particle or expletive ne, formerly noticed, on which a recent innovation has been attempted, by less skilful hands, and on still more visionary grounds than this kee to manund.

until the reformed mode of exhibiting the hindoostanee in the persian character was adopted at the college of calcutta, it was frequently impossible to decide whether any particular word was masculine or feminine, singular or plural; whence much altercation arose about the explication of sentences, thus rendered very ambiguous in their best authors.

our poets and learned men, on their first arrival there, found the new arrangement so very hostile to all laxity of grammar and style, that even they were occasionally caught tripping, where it would have been otherwise impossible to detect them. a curious instance of this sort, which then occurred, may be worth relation in this place, because it elucidates the native character most admirably, and may consequently establish an anomaly in the hindoostanee, which must ultimately be admitted as a rule, and followed of course by future grammarians. many words, as nouns, adjectives and verbs, have the appearance in this tongue of postpositions, and generally require either the inflected masculine postpositions, or affixes ke, re, ne, or their feminine forms kee, ree, nee. all adjectives, masculine nouns, and simple postpositions or adverbials, used as compound postpositions, require the masculine inflection ke. mŭrd ke age, before the man; murd ke nuzdeek, near the man. feminine nouns, on the contrary, though used postpositionally, almost invariably require the feminine adjective sign kee, murd kee ṭuruh, like a man; mŭrd kee ṭuruf, towards a man. by some mishap or other, one of our best versifiers, on his arrival in calcutta, wrote kee, I presume inadvertently, for ke before

manund, like, introduced as a postposition. I objected to the possibility of manund ever being met with as a noun, and asserted, that it could not therefore either be of the feminine gender, nor in my opinion did it ever govern the feminine form. my learned friend persisted in his assertion, and had moreover the address to persuade those hindoostanees, whom I would consult, that he, as a poet and native of hindoostan must be right, and I, as a foreigner, must necessarily be wrong. I appealed to the best classic authors in support of my rules, but alas! they never had yet discriminated in persian writing ke, kee, or even kue, from each other: the point in dispute was therefore left as much undetermined as ever, by a reference, which under other orthoepigraphical circumstances ought to have decided the matter at once. from every oral experiment I have made with people not under the influence of, nor previously instructed by, my learned friend to introduce kee manund, I have constantly heard them say ke manund and still adhere to my original belief, although in this and other works, for very obvious reasons, the kee with manund may still stare the reader in the face. it is even possible enough, that proof of kee being right may be yet brought from the rudeef or rhyming

chime of a poem ending in ee ; but even this can have no farther weight with me, than the acknowledged license of poets, with respect to metre and grammar in every language, ought to have with judicious grammarians, for we all know, that sense and reason are sacrificed on a pinch, to sound and rhyme, by the bards of every age and clime, and by none perhaps more frequently than by those of hindoostan .let me, on this occasion, invite every friend to rational enquiry and the investigation of truth, to discover, if possible, whether my opponent or I be wrong,and however mortifying to my pride as an author, let me beseech the candid investigator to favour me with the result, that I may recant or not accordingly. to prove how very injurious to real science every thing like positiveness of opinion must be, in discussions of this nature, I need only mention one curious apparent anomaly, in the postpositional department of hindoostanee grammar. the word misl as a noun is feminine, but used as a postposition it never governs kee. toom upnee misl men ja buetho, go and be seated in your post, *i. e.* with people like you. hum ne aj tuk cos ke misl kisee ko nu dekha, I have never seen till this day a man like him.

this seeming irregularity puzzled all my people very much, and would certainly have staggered me also, had I not accounted for it immediately by adverting to the various forms of this word in arabic, both as a noun and an adjective. taking it as the latter, introduced postpositionally into the hindoostanee, ke before it is perfectly proper, and in its capacity, as a feminine noun, kee is equally regular, as illustrated above. manund seems a mere adverbial, that can have no claim to kee, on any plea or pretence whatever; but rather than give this up, our minstrel even insisted, that the mere tranposition of words in this tongue was always sufficient to alter the regimen entirely. according to him, murd kee ṭuruf, towards the man, if so far transposed, should be ṭuruf murd ke; now as no language is more flexible, in the simple position of words, than the hindoostanee, it must follow, were our poet's notion just, that it in fact possesses no such thing as a grammar. this idea is in reality what the great body of the hindoostanee literati were long driving at, for no other earthly reason than their own ignorance of the existence and excellence of those rules, which they daily, as speakers and writers, put in practice, but of which they can no more give any rational detail or account, than the man in the moon. what

may not the brute beasts of the field be brought to practise in the course of years; and where is the difference between them and human beings, if the latter are unable to reason and think with propriety, upon the nature and laws of that speech, which they use as men? many may accuse me of dwelling too much upon trifles, and will probably instance this digression upon manund as one of them: but as I suspect the learned men of my department, in the calcutta college have, sometimes too successfully, misled myself, for the sake of sheltering their own mistakes, ignorance, and obstinacy, under my works, I deem it a duty which every author owes to the public to bid them be on their guard, and I have conscientiously discharged it, in this instance at least. it constantly has occurred to me, that when a native has made a blunder in any part of his vernacular tongue, he would much rather be guilty of deception, and establish a false rule in the hindoostanee, to mislead people by it to all eternity, or swear there was no grammar in the language, than manfully declare that he had inadvertently been guilty of an error, and would avoid it carefully in future. when one interrogates them closely respecting the right and wrong way of using a word, and they have unluckily been clearly out in their conjectures

about it, they generally resort to their famous salvo in all such dilemmas. haṇ dono dœrœst huen ṣaḥib: "true sir, both are right," and to this my poetical friend Meer sher ulee ufsos had recourse, by assuring me that "manund œs ke uor œs kee manund ek hee hue," were both one and the same thing. be it so, but as false facts, and false rules founded upon them, are not new in the history of literature, we never can be too cautious in our admission of such innovations, from which the absurd and contradictory rules of many tongues may have oftener taken their origin, than we can now conceive, without more experience in the rise, progress, and downfall of particular languages, than will ever fall to the share of an age, far less to that of one man.

during the discussion of the *ke, kee,* controversy, one of the most learned of the hindoostanee mœnshees, on explaining the matter, very gravely assured the gentleman whom he attended, that there was no difficulty whatever left in the construction of such sentences, for the native hindoostanee scholars had agreed among theirselves to use kee, whenever the *noun* governed by manund was feminine, and ke when masculine.

this, to be sure, may be one mode of cutting the gordian knot, but they could not have stumbled on a more preposterous method of reconciling kee manund, had they been playing at blind man's buff with their vernacular grammar, as it militates against the most essential principles of the whole, and would in truth make nothing but darkness visible there.

unimportant as the foregoing grammatical anecdote may seem to many, it might nevertheless convey a very salutary lesson, on the most serious subjects, to those worthies among our countrymen, who conceive that a native of india is as much entitled to belief, even upon oath, as any other british subject, of the same rank in life, can possibly be.

from my own experience, I feel no compunction in affirming, that the very best of the hindoostanees, whom I have yet seen, would seldom hesitate to assert, the grossest falsehoods, provided these could establish and support any favourite object in the religion, law, languages, or manners of the people, from which, generally or individually, they could gain any advantage over us or each other.

it requires very little penetration to perceive how the great body of the people in british

india, under such circumstances of general depravity and collusion, have been hitherto exposed to the shameless, mercenary, and unprincipled spirit of the rich and learned natives, who might thus have combined more or less to expound laws and translate papers as they pleased, without being exposed to detection by the mass of illiterate men, who are thus too often left to the mercy of wolves and foxes, in the formal, imposing guise of a sable shepherd, whose grand object is invariably to flay, after having fleeced his flock, with adequate address and consequent impunity.

from such a state of universal spoliation, the mass of the people are now happily relieved by the victorious arms of our countrymen, who have it thus in their power, by introducing all those arts of peace, which are founded on equity, reason, truth and utility, to consolidate the happiness of millions, who formerly groaned under every species of sacerdotal, aristocratic and princely oppression, from the hands of their own countrymen.

54. the general principles of *verbal* inflection, in every sense of the *word,* are so consistent and uniform, that the following prospectus has been contrived, of such universal application, as to convey at one glance a competent idea of the

whole, which will reduce the subsequent *conjugation* of verbs, almost within a nutshell. kur, the particle or affix denoting the pluperfect participle being that alone which now can appear strange *there* to the hindoostanee scholar, who has mastered the contents of the preceding sheets, and this very *kur*, in the common modification of it to the participial ke, reconciles conjugation in its minutest branches, with every part of declension previously learnt by the student.

on separate leaves, between pages 98 and 99. having both given an abstract or bird's eye view of etymology, and a complete table of declension in this language, for the benefit of the general grammarian, in his rapid flight through this region of oriental philology, we shall afterwards proceed to a similar sketch of the only conjugation to be found in the hindoostanee tongue.

the auxiliary verb ho-na *to be*, has been sufficiently discussed among the significant particles, to make even it consistent with the universal conjugation from which there is not *one* exception: we may therefore observe, once for all, that na, *to*, being dropt, the root of the verb remains, which is moreover always the imperative second person singular, under the various modifications of hu-hoo- or ho-na *to be*, as the tense in question may require.

55. there being no *neuters* in hindoostanee, nouns denoting males and females of course follow their *natural* gender only. ee, sh, t, as, ue, ya, ar, r, h, d, k, l, n, including the alphabetical letters be, &c. those ending with e or l, many names of birds and rivers, and monosyllables having medial ee or ue, with all arabic vocables commencing in t and the second last letter being ee, are feminines. a and u, with the whole of the other terminations, not stated above, exclusive of such exceptions as practice alone can teach, or a seasonable reference to the dictionary, are masculine.

56. in cases of dubiety on the score of gender, from innumerable deviations which take place, the masculine modification should be preferred to the feminine, that the error may be less conspicuous, and temporary ignorance may be also concealed (which is the next best thing to the possession of knowledge) under the more accommodating veil of masculine construction, so predominant among the illiterate natives in this language.

57. nur *he*, madu *she*, as persian discriminators are sometimes admissible. v. principle 61.

58. the tabular views inserted successively, in the subsequent pages, will at one glance of each convey a practical and very general idea of the generic formation and sexual signs, peculiar to the hindoostanee tongue.

masculine nouns in

		thus form	come their respective feminines
for the feminine are changed to—or require nil her- arbitrarily in many instances the addition of—			
a		moorgh-a *cock*,	moorgh-ee.
		bher-a *ram*,	bher-ee.
		hurn-a } *deer*,	hurn-ee.
		mirg-a }	mirg-ee.
		muehik-a *buffalo*,	muehik-ee.
	ee	bukra *he goat*,	bukree.
		shuhzadu *prince*,	shuhzadee.
u	nee	chucha *uncle*,	chuchee.
		moolla *teacher*,	moollanee.
	in		
	un	doolha *bride-groom*,	doolhin.

REMARKS.

the genus, independent of sex, is often discovered by dropping the sexual affix, thus, moorgh *fowl, bird,* bher *sheep,* hurn, mirg, *deer,* muehik *buffalo,* khuchur *mule,* khuchra, khuchree, bhuens, bhuensa, bhuensee, *buffalo, he, and she.*

this is by far the most general mode, including nearly all the substantives and adjectives in a and u, and holds good also in such magnitives and diminutives as russa *rope,* russee *cord,* gola *ball,* golee *bullet,* chooha *rat,* choohee *mouse,* huram-zadu, huram-zadee, rarely huram-zadin *bastard,* as few such words have in, un, &c. for ee.

sometimes chucha-nee, and the feminine of moolla is fortunately thus distinguished better from moolee *raddish,* as a very small number of nouns in a, take nee. moollanee applies to any schoolmistress, likewise the sister, daughter, if old enough. see farther on, under the word buniya.

and doolhun, seldom doolhee. in this way are formed from joolaha *weaver,* koonjra *fruiterer,* mirduha *constable,* and names of trades, tribes, in ha, la, ra, joolahin, joolahun, joolahee, *his wife,* &c.

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masculine nouns in

- a — ya — in — buniya *trader*, — buniya-in.
- a — kubita *poet*, — kubita-in.
- e — un — kusera *tinker*, — kusernee.
- e — doobe *brahmun*, — dooba-in.
- ee — nee — dhobee *washerman*, — dhobin.
- ee — mooftee *mooftee*, — mooftiya-in.
- ee — or — khutree *man of that tribe*, — khutranee.
- ee — anee
- o — meo *man of that tribe*, — meonee.

for the feminine are changed to — or require rather arbitrarily in many instances the addition of — *thus from* — *come their respective feminines*

remarks.

sometimes buniyanee or kubitanee, applicable also to the sister, daughter, or to any female trader; on the contrary, however, the next word kubitaiin often requires no other qualification, than being the wife, daughter, or sister of a bard; a circumstance that frequently occurs, from the hindoo tribes being confined to particular trades or professions, and consequently applies to many of the present examples; but from these we must except pundita, in the next page.

kuserin, kuserun, kuseree, with the most of such nouns in era, as thuthera, sumpera, bhungera, which frequently have nee, in, un, or ee indiscriminately.

choube, choubain, names of braminical tribes; but pande has pundain, a common irregularity that can easily be accounted for and reconciled.

dhobun, sometimes dhobinee; kusbee, means either a male or female artist, though now confined to courtezans, and occasionally becomes kusbin, like most masculines in ee. mooftanee, mooftin, and khutraiin, khutrin, are at times used, also quziyaiin from qazee. adjectives in ee are alike in both genders; bura bharee soowur, *a very large boar*, bura bharee soowuree *a very large sow*.

this is a moosulman tribe. deio *god, demon*, deionee *goddess;* and according to the hindoos, dewan-guna. there are but few such nouns in o to require much attention.

masculine nouns in any consonant whatever *or* in

for the feminine are changed to—or require rather arbitrarily in many instances the addition of

	thus from	*come their respective feminines*
nee	hindoo *hindoo,*	hindoonee.
oo	gœroo *tutor,*	gœroo a in.
anee	ṭuṭṭoo *poney,*	ṭuṭṭœwanee
w	bhuw *jupiter,*	bhuwanee.
a in		
ee	brahmun *brahmun,*	brahmunee.
un	sœnar *goldsmith,*	sœnarun.
	sœwur *boar,*	sœwuree.
	sher *tiger,*	shernee.
a	mihtur *sweeper,*	mihturanee.
	pundit *learned man,*	pundita.
iya	kureem, *man's*	kureemu.
u	busunt, *name.*	busuntiya.

exhibits the various ways these words are formed; hindoo,ain, hindoowanee, also are proper: baboo *master*, has bubwa,in *mistress*; and from kandoo *sugar-boiler*, &c. come kandoonee, kandoo,anee, kundwa,in, *his wife*, &c.

the feminine here is often redundant, soonarin, soonarnee, soonaree, soowurnee, soowurin, being all proper; but it is difficult to say when such words should have in, un, nee, ee: practice and my hindoostanee and english dictionary, now preparing for the press, will however, settle this point to the reader's satisfaction. words in ar often have a,in; soona,in, loha,in, chuma,in, from soonar, loohar, chumar, instead of looharin, looharun, looharee, looharnee.

mihtranee, *or* mihtra,in, } the zubŭr or u being dropped (as e in tigress) in uttering mooghulanee, it becomes mooghlanee, a deviation that is too trifling to stand upon here, though its frequency be worth noting. punditain, punditanee, likewise occur, but pundita rather means *a learned woman*, v. na,ek, principle 59.

busunt *the spring*, prem *friendship*, when proper names, take iya or ee for the feminine, and kureem, suleem, uzeem, u, or un, kureemun, suleemu, uzeemun, used also as diminutives, whence we may account for meerun, mooradun, &c. being applicable even to men.

59. some arabic masculines become feminine by affixing u, while sunskrit words assume a, mulik *king*, muliku *queen*, shaiir *poet*, shaiiru *poetess*, but the distinction, as in english, is beginning to be disused, or is often neglected. when mulik signifies a *camel-keeper*, it has mulikain, mulikanee for *his wife* or *daughter*. naiek *lad, swain*, naieka *lass*, pachuk *man-cook*, pachuka *woman cook*, sewa juno, from sev or sew, jupiter.

60. the following vocables, which are in a manner exceptions to the other rules, are formed in this manner, and may be partly accounted for by the transposition and convertibility of letters, to which so many words in this language are subject. buhin *sister*, bhaiee *brother*, for bhain, whence bhan-ja *nephew, sister's son*. ranee *princess*, raja *prince*, for rajee, from rana, though this seems rather obsolete, whatever its meaning might have been formerly. huthnee *she elephant*, hathee *elephant*, for hathin, hatheenee. mœmanee *aunt*, mamoo *uncle*, for mamoonee. or mamee, from mama *uncle*. ryanee, raiee *rajpoot title*, for raienee, raiain. this also may account for ranee, above. chukuiee *wild duck*, chukwa *the drake*, chukwee. gouruya *hen sparrow*, guora *cock sparrow*, guoree. biluya *she cat*, billa *he cat*, billee. all used, and billee more so than biluya, which in the masculine has also billar and billaio. chiriya *bird*, chira *cock sparrow*,

chiṛee *hen sparrow.* rand *widow,* runḍa *widower,* runḍee or rinḍee, means a woman. beg-um, khan-um *lady,* beg, khan *lord,* for begun. begum is used for women of rank, as *lady* is with us. kud-banoo *landlady,* kud-ban *landlord?* bunoo begum *lady dowager* comes from this banoo.

61. while many words are m. *or* f. arbitrarily such as jan *life,* among the annexed vocables the discrimination of sex depends on separate words, and not on the terminations at all; but where the distinction is neither obvious nor necessary, one word often expresses both sexes, or has occasionally nur *he,* added for the masculine, and madu *she,* for the feminine gender by 57, *q. v.*

bap, pita	*father,*	ma, mat	*mother.*
murd, poorœokh	*man,*	ụorut, rinḍee, istree	*woman.*
sœsur, susœor, sœsra	*father-in-law,*	sas	*mother-in-law.*
khusum	*husband,*	joroo	*wife.*
sanḍ, buel, nur-ga¸o	*bull, ox,*	ga¸e, guo, madu-ga¸o	*cow.*
admee	*man, person,*	admee	*woman.*

shaˌir	*poet,*	shaˌir shaˌir-u	poet-ess.
lumuha, khurgosh nur	*he hare,*	lumuha, khurgosh madu	she hare.

62. the whole of the exceptions to the general rules on gender in page 99, are too numerous for insertion or notice here ; nothing therefore, but observation, with an extensive practice in the language, and my hindoostanee and english dictionary when published, can give the learner a proper idea of them, as in it every word shall be marked agreeably to the gender assigned it, by the best authors, who indeed must be the only guides in this part of the grammar, its equivocalness and intricacy being such, that few of the natives themselves, can either assist in forming the necessary rules on this subject, or observe those that are already established, and obvious enough to every body who will give them the smallest attention: what still perplexes the matter more, is the moosulmans considering many words masculine, which the hindoos insist on being feminine; and vice versa. of the first we have an instance in jatra *departure,* of the second in burkha *rain,* &c. which are therefore inserted among the exceptions to principles, though as sunskrit words, a number of them be feminine, according to

rule in that language, but not in hindoostanee, the annexsd words therefore

burkha	*rain,*	churcha	*mention,*
bufa	*scurf,*	disa	*quarter,*
ghuta	*cloud, gloom,*	dusa	*state,*
jara	*cold,*	ichha	*desire,*
huwa	*air,*	jatra	*departure,*
lalsa	*avarice,*	kirpa	*favour,*
lusa	*creeper, vine,*	kula	*juggle,*
manta	*regard,*	kutha	*story,*
munsa	*intention,*	mata	*small pox,*
purwa	*care,*	mudra	*wine,*
sura, (sura, e)	*inn,*	nindra	*drowsiness,*
suza	*punishment,*	pooja	*worship,*
zeba	*ornament,*	ruchha	*custody,*
ziruh	*mail,*	sala	*house,*
asa, (as)	*hope,*	seetula	*small pox,*
bhakha / bhasha	*language,*	sewa	*service,*
		subha	*assembly,*
bitha	*affliction,*	trikha	*thirst,*
chhima	*pardon,*	urcha	*adoration,*

chhoodha *hunger,* and perhaps a few more, are nearly all irregularly feminine: but panee *water,* ghee *boiled butter,* motee *pearl,* duhee *curdled milk,* jee *life,* are almost the only nouns in ee, whose gender depends solely on termination, which are masculine, contrary to the

universal rule, with those few exceptions in the foregoing short list of them.

63. many arabic words ending with radical a, ạ or u̱ are feminine, and probably the catalogue subjoined comprises the most of them, at all events, it will give a good idea of the feminines in a, considered as such here; but in arabic I believe they are frequently, if not always, treated as masculine.

bula	*mischief, evil,*	qutu̱	*shape,*
buqa	*eternity,*	quẓa	*fate,*
bina	*foundation,*	luqa	*countenance,*
dọ̄ạ	*blessing,*	nuzu̱	*gasp,*
duwa (duwa,e)	*medicine,*	nida nuwa	*sound,*
dufuu	*troop,*	ruẓa	*leave,*
eema	*hint,*	rida	*sheet,*
eeẓa	*trouble,*	ṣuba	*zephyrs,*
fiẓa	*plain,* *parterre,*	ṣuna ṣuda	*praise,* *sound,*
funa	*annihilation,*	shumu̱	*candle,*
ghiua	*wealth,*	shufa	*cure,*
ghiẓa	*diet,*	shoo,ạ	*light,*
huwa,	*desire,*	shuru̱	*law,*
ḥina	*privet,*	ṭumu̱	*avarice,*
jumuu̱	*amount,*	tuobu	*repentance,*
jila	*lustre,*	tumunna	*inclination,*
jufa	*violence,*	ṭubu̱	*disposition,*

juza	*retaliation,*	wuba	*plague,*
ịsha	*vespers,*	wufa	*fidelity,*
iba	*refusal,*	widaụ	*departure,*
khuṭa	*fault,*	uda	*manner,*
quba	*robe,*	ụṭa	*present, gift.*

and to these we may subjoin intiha *end,* istirẓa *will,* iltija *solicitation,* ishtiha *appetite,* istighna *independence;* though in general such words are, according to principle 55, masculine.

64. the imperative in the second person singular, is the root or radical portion of every verb in the hindoostanee, which must always be discovered by dropping *na:* and in general, as in our language, it is also a significant, useful noun.

65. every infinitive terminates in the common inflectible particle na, ne, nee, but here meaning *to,* which, like the other postpositives is invariably affixed to the second person singular of the imperative, chah-na, *to love,* the hindoostanee being in this respect of position, as in some others, diametrically opposite to ours.

66. the perfect tense, which is the first in order of time, including the participle, is formed by adding for the *sing.* and *plur.* masc. a, e, and fem. ee, eeṇ, iyaṇ, to the root of the verb, the final letter of which, if a vowel, assumes y, or is changed to iy, on principles frequently explained in these sheets.

I was, did, had, &c.

	m.	f.
muen }	-a	-ee
tuen }		
wŏoh }		
hoo-		
hum }	-een	
toom }	-e *or*	
we }	-iyaṇ	

besides meaning *am*, &c. *was*, &c. *regularly* forms the past *tense* and participle *been*, to *which*, by prefixing t, we have the present of this and every hindoostanee verb when thus exhibited.

	m.	f
ho-	-ta, -tee,	-teeṇ, -te, *or* -tiyaṇ,

	m. & f.	m.	f.
	-ooṇ,		
	-e,	tha,	thee,
hu-	-e, &c.		
	-eṇ,	the,	theeṇ, *or* thiyaṇ,
	-o,		
	-eṇ,		

I exist, or *am existing*, &c.

I be, thou be, am, art, &c.

having been, as the past pluperfect participle.

the elision of u before ooṇ and o above is so congenial an expedient against *hiatus* here, as hardly to deserve the name of irregularity in hooṇ, ho. hue and huen take the affix ga to mark the tense as a future, but more feebly than ega, enge, do.

	m. & f.		m.	f.			
muen }	-ooṇ-	the regular aorist *be*, and also the imperative, omitting e of the second person singular. with	-ga	-gee	is formed the future *will or shall be*, viz. -oonga, -ega, -enge, -oge, &c. of all verbs.	ho-	-ke, -kur, -e, -kurke, -kurkur,
tuen }	-e-			-geeṇ			
wŏoh }				*or*			
ho-				-giyaṇ			
hum }	-eṇ-		-ge				
toom }	-o-						
we }	-eṇ-						

n. b. hu, hoṇ, ho, *be thou*, sometimes *having been*, is the root of the whole from hu- *na to breathe, exist; he*, to ho- *kurkur*, having *been*, &c. but hoo, ho, are most visible, except in hu-e, hu-eṇ, synthetically hue, huen.

67. the present tense and participle, merely require the letter t, intermediately, as a temporal sign, to precede the several particles just enumerated as past signs, and which all occur here exactly under similar circumstances: chah-t-a, chah-t-e, chah-t-ee, chah-t-eeṇ, chah-t-iyaṇ, *love, lovest,* and so on.

68. the root in the formation of the aorist, subjunctive present, or imperative, assumes for both genders the familiar affixes ooṇ, e, e, singular, and eṇ, o, eṇ, plural, in the order of persons observed here, and this tense like the present of the indicative has often the auxiliary signs, being in fact an occasional substitute for that part of the indicative, as there seems a mutual reciprocity here, peculiarly evident in hu-ooṇ, hooṇ, ho-ooṇ, formerly explained.

69. the future springs directly from the aorist by interfixing g, as a fut. sign and prefix to the perf. a, &c.; thus ga, ge, gee, geeṇ, giyaṇ.

70. the pluperfect participle is either expressed by the root, or by the various particles ke, kur, kurke, kurkur, and e, all *cognates* of the noted ka, ke, kee, ko, and fragments from or modifications of kur *the hand,* promiscuously affixed to the imperative, for that most useful portion of the verb.

71. the result of the foregoing principles on the verb hu-hoo- *or* ho-na *to be,* and all others, is as

follows in the scheme opposite, which the diligent student will carefully compare with the sketch already exhibited in page 112, that a real knowledge of both may at once enable him to master every hindoostanee verb, the moment it falls under his discussion, either in a sentence or the vocabulary: this can instantly be accomplished, by separating the root from na, or any other of the moveable particles, like oon, e, kur, already stated, and in this manner ho-na *to be, exist, become,* can *at once* be regularly conjugated.

72. as the particles above enumerated are applicable, in the very same manner, to all verbs whatever, and as the whole drop e in the second person sing. of the aorist to form the root, or rather the second person sing. of the imp. it naturally follows, that there is but one conjugation in the language.

73. by taking inductively for granted, what may almost be demonstrated, that kee-na, moona, dee-na, lee-na, are the ancient infinitives of kurna *to do;* mur-na *to die;* de-na *to give;* le-na *to take;* and also supposing that o, u, and oo, j and g, are nearly the same interchangeable letters, we shall not find one single irregular verb in the whole hindoostanee language, though those above in one respect may be termed redundant.

	singular.			plural.	
	in all the persons.				
	m. & infl.	fem.		m.	fem.
inf. ger. noun, &c.	-na	-ne, -nee.		-ne,	neeṇ, niyaṇ.
perf. tense and part.	-a,	-e, -ee.		-e,	eeṇ, iyaṇ.
pres. tense and part.	-ta,	-te, -tee.		-teʂ	teeṇ, tiyaṇ.
imp. and aor. m. and f.	-ooṇ-	-e-	-e-	-eṇ	-o- -eṇ-
future { after all the above aorist particles.	hu- hoo- *or* ho-				
	-ga,	-gee.		-ge,	-geeṇ giyaṇ.
pluperf. part.	-keˌ- kur, - kurke, - kurkur, *or* -e only.				

n. b. the inf. or gerund masc. belongs to the first, and the fem. to the second class of nouns; it is moreover a verbal adjective, hona, honee *probable*. the root ho alone is used as a pluperfect *participle*; thus also bol, bol-kur, &c. *having spoken*.

74. hooṇ, hue, hueṇ, ho, which by the elision of u from hu-ooṇ and hu-o, constitute the regular aorist of hu-na, hoo-na, ho-na, though now restricted to the indicative present of the auxiliary or

substantive verb only. affixed to participles present and past, they have exactly the same power and use as our *am, do, have,* &c. hoo,a, means *is, was,* or *been,* and occasionally appears superfluous. it is the regular perfect, from hoo-na, and the true participial affix *past* and *present,* but much oftener understood than expressed.

75. when the auxiliary signs are omitted, the mere present becomes not only indefinite, but also a past tense in the subjunctive mood. jo mueṇ luṛka hota uesa nuheeṇ kurta, *were I a boy I would not act so,* or *had I been a boy I would not have done so;* jo mueṇ wuhaṇ sota kisee ko nuheeṇ jugata, *had I slept there, I would not have waked any one.*

76. to express the imperfect of the auxiliary hona, the word ṭha, *was, did, had,* is in use, and is probably a contraction from the regular perfect ṭha-a, *staid,* of the obsolete verb ṭha-na, *to stay, be stationed,* which to this day means a *station, post;* as kha-na, *to eat,* also applies to *meat, dinner, food,* &c.

77. from the above ṭha, and the indefinite present or participle, comes the imperfect tense mueṇ hota ṭha, *I was existing,* or *did* (then) *exist;* too hoo,a ṭha, *thou didst exist,* or *hadst been.* ṭha with a *past participle* means *had,* and *was* with a *present,* as hooṇ does under those very circumstances *am* and *have.*

78. the whole of the compounds have just now been elucidated, and the simple tenses, having formerly been adjusted in page 115, they require no repetition here.

79. in the *passive voice*, the perfect participle of the active verb assumes jana, *to go, be,* affixed through its various tenses, which may nevertheless be followed by such parts of hona, as particular tenses may there require; and the only irregularity in ja-na is guya, for jaya, which nevertheless occurs with some verbs.

80. the perfect participle passive, in all compound tenses, seems to require guya, but commonly drops it in those which are simple. muen mara guya hoon, *I have been beaten;* muen mara ja,oonga, *I shall be beaten;* lit. I have *gone* beaten, I *shall go* beaten.

81. the personal pronouns, as in latin, are not always expressed, the termination, auxiliary, or sense, generally pointing out the particular person.

when they do occur, it is commonly so:

muen, *I;* too, *thou;* wooh, *he, she, it, that.* } yih, *he, she, it, this.*

hum, *we;* toom, *you;* we, *they, those.* } ye, *they, these,*

which last are used only when *requisite,* in con-

tra-distinction to *that, those,* for the awkward expressions this *here* man, that *there* woman.

82. the third person is often substituted for the other two, from the oriental practice of introducing words like *slave* for *I,* and *worship, honour, gentleman,* &c. for *you.* the singulars and plurals are likewise liable to great confusion from their *use* and *abuse* resting on mere courtesy or sheer arrogance. complimentary plurals may be termed *de facto,* and those which are *bonâ fide* so, plurals *de jure,* both of which require plural verbs and adjectives.

83. although the hindoostanee verbs have often inherently potential, permissive and other properties, they nevertheless require also certain compound forms to express them, the last or subservient portion of which is always conjugated like all other verbs.

84. these compounds are formed in five different ways, and may be conveniently termed radical, preteritive, inflective, participial, and reiterative, from the nature of their composition.

85. the radical (I.) is a very extensive class, comprehending, besides numberless adverbial infinitives, the potential and completive forms.

86. under the preteritives (II.), are all the passives, desideratives, requisitives, proximatives, and frequentatives.

87. when the prefixed infinitive occurs in the inflected (III.) instead of the radical form, a considerable number of inceptive, permissive, and acquisitive verbs are produced, all highly useful in the hindee tongue.

88. the participial (IV.) combinations are also very numerous, and may be subdivided into continuative and statistical: the first are subject to change in the participle, and the last always having e, as the sign of what has been termed in latin the ablative absolute.

89. a very few come under the reiterative (V.) classs, in which the subservient part has of itself little or no very obvious meaning whatever, although certainly deducible from other significant words.

90. the result of the above enumeration, systematically considered, may be thus exhibited:

I. *radicals.*

1. adverbials, from their signification with us, kaṭ-ḍalna, *to cut off;* gir-puṛna, *to fall down;* le-jana, *to take away;* chaṭ-jana, *to lick up,* kẖa-jana, *to eat up.*
2. potentials, bol-sukna, *to be able to speak.*
3. completives, pee-chookna, *to be done drinking;* kẖa-chookna, *to finish eating.*

II. *preteritives.*

1. passives, mara-jana, *to be beaten.*
2. desideratives,
3. requisitives,
4. proximatives,

} mura-chahna, *to wish, ought, also to be about* } *to die.*

5. frequentatives, bola-kurna, *to make a habit of speaking;* jaya-kurna, *to have a trick of going;* pyra-kurna, *to practise swimming;* aya-kurna, *to make a practice of coming.*

III. *inflectives.*

1. inceptives, seekḥne-lugna, *to begin to learn;* bolne-lugna, *to begin to speak.*
2. permissives, jane-dena, *to let,* or *permit to go;* ane-dena, *to let come.*
3. acquisitives, ane-pana, *to be allowed to come;* jane-pana, *to be allowed to go.*

IV. *participials.*

1. continuatives, puṛhta-jana or-ruhna, *to continue reading*
2. statisticals, gate-ana, *to come singing;* rote-duoṛna, *to run crying.*

V. *reiteratives.*

1. subservients, bolna-chalna, *to converse,* &c. byahna-buṛna, *to marry,* with perhaps a few more.

91. the inflected infinitive at times snpplants the radical form. in this way, however, mueṇ nu chul sukta, *I cannot walk*, mueṇ chulne sukta, *I can*-are very liable to confusion; and as mueṇ nuheeṇ chulne sukta is not a very musical sentence, the ne ought to be entirely avoided.

92. the passives and continuative participials change in both their component parts, according to the gender and number of their nominatives. wœh maree gu,ee thee *she was slain;* wœh rotee ruhee *she continued weeping*, and the reiteratives are in fact doubly conjugated, œs se mueṇ nu kubhoo bola nu chala *I never had any thing to say to him.*

93. mueṇ kuh chœka *I have already said;* uesa mut bola kuro upne nuokur se *do not make a habit of speaking so to your servant;* jo mueṇ ane pa,ooṇ tœmhare yihaṇ, to tœm ko jane de,ooṇ upne yihaṇ *if I be allowed to come to your house I will permit you to go to mine*, with a few such, are well calculated to elucidate this department now. in the exercises they will again appear, but on the whole are so essential for immediate colloquial purposes, that the learner ought to lose no time in acquiring this most useful part of the language.

94. the power which transitives have of prefixing ne is lost the moment they are compounded

with any neuter verb. mueṇ ne kẖana kẖaya *I have eat my dinner;* mueṇ kẖa chooka *I have done eating.*

95. bolna *to speak;* lana *to bring;* chookna *to miss, end,* &c.; luṛna *to fight,* and a few others, though apparently transitives, nevertheless do not admit ne; tueṇ ne kuha *thou saidst;* tueṇ bola *thou spokest;* toom ne liya *you took;* we la,e the *they had brought.*

96. the addition of negatives in the hindoostanee is so very easy, that a few examples only can be requisite to illustrate the mode completely; nu is common to all the modes, mut peculiar to the imp. and nuheeṇ to the rest; toom jante nuheeṇ? *don't you know?* mueṇ nu janta tha *I did not know;* mut poochẖo *don't ask;* nu janiyo *don't suppose.*

97. the learner must be careful not to confound emphatic interrogatives and affirmatives with negative expressions; mueṇ ne bẖeja hue *I have sent,* tueṇ ne bẖeja *thou hast sent;* mueṇ nuheeṇ bola hooṇ *I have not spoken;* toom nuheeṇ la,e ho *you have not brought.*

98. hindoostanee syntax and construction will appear so easy and simple in any dialogues or exercises hereafter presented to the scholar, as to preclude the necessity of all further observation, in a short introduction of this kind. persons

versed in the analysis of a sentence in any language, can be at no loss, after a few trials, with the examples which may occur here ; and such as really wish to become masters of the hindoostanee, need not limit their enquiries to these pages, as long as my other works are in print.

99. the composition and derivation of words is equally obvious and attainable, after recollecting the contents of the alphabetical pages 9, &c. with the few particulars inserted below, for the use of mere beginners.

100. when the infinitive is thus met with—chah-na *to love,* phir-na *to turn,* khel-na *to play,* dur-na *to fear,* little penetration can be wanted to discover the noun, as in our own tongue. should the root end in n, the scholar must recollect not to confound the infin. and perfect together, which he will at first be apt to do in ginna *to count;* soonna *to hear ;* janna *to know,* and some others, as their perfects are gina, soona, jana.

101. sometimes the inf. and noun are the same, as khana *to eat,* also *food.* in the fem. this occasionally denotes the instrument, as kutur-nee, *a pair of scissars,* from kutur-na, *to clip.* the perfect, or participle, is also the noun, as chooma *a kiss,* kuha *order, advice,* mara or mara hooa *a victim,* &c. from choom-na *to kiss,* kuhna *to tell,* marna *to beat, kill.* this also as a

fem. is a noun, like bolee *speech.* the present part. likewise is a noun in both genders, as kẖata *a waste book, receiver* or *granary,* from kẖana *to suffer, admit,* manta *regard,* man-na *to mind,* &c.; bustee *a village,* from busna *to dwell, inhabit;* gintee *a muster, reckoning,* from ginna *to count,* &c.

102. adjectives require kurna to become active compound verbs; with hona they are neuter, kẖuṛa *erect,* kẖuṛa-k. to *raise,* kẖuṛa-h. *to rise,* gurm *hot,* gurm-k. *to heat actively,* gurm-h. *to heat,* or *grow warm.* nouns are also used in a similar manner with kurna *to make,* kẖana *to eat, suffer, receive,* dena, *to give,* pana, milna, *to get, meet,* rukẖna *to place,* bandẖna *to tie,* ana *to come,* in such combinations as fikr-k. *to think,* galee-d. *to abuse,* galee-kẖana, *to be abused,* nuzur-ana *to appear,* or *come in sight,* &c. in 106.

103. in some instances these auxiliaries above are preferred to the regular passive form, whence mar-kẖana *to get a beating;* or mara-jana *to be beaten,* have often the same meaning.

104. the neuters and actives are in general so well distinguished in this language from each other, that the learner can seldom confound them, as in our tongue, together. the transitive forms generally spring from the neuter or intransitive by assuming a before na, or by prolonging the short vowel of the neuter, in the active infini-

tive, for the causals wa commonly suffices before na; julna, julana, julwana, *to burn, to cause burn;* kẖoolna, kẖolna, kẖoolwana, *to open, cause open,* &c.

105. the scholar should always recollect, that in this way he may discover a number of very useful verbs by a slight attention to the connection between one and the other form; chulna *to go,* chulana *to drive,* soonna *to hear,* soonana *to tell,* buchna *to escape,* buchana *to save,* seekẖna *to learn,* sikẖana *to teach,* murna *to die,* marna *to kill,* bẖoolna *to forget,* bẖoolana *to mislead,* are a convincing proof of the truth of my remarks and assertions, which, as the scholar proceeds in his career, he will find more and more worthy of his assiduous observation.

106. from the foregoing hints, the learner may almost at pleasure furnish his self with many verbs apparently not inserted in this work, agreeably to the same principles in his own tongue, evident in the examples—to make haste, to take care, to give vent, to tie fast, to get a beating; but for ample information on this portion of the hindoostanee, he must attend to the exercises and vocabulary, and in the mean time, recollect that the above auxiliaries will there be contracted to k. kẖ. h. d. p. m. a. r. b. ḍ. &c. kam-a. *to be of use,* qusm-kẖ. *to swear.*

107. many neuters, like mur-na *to die*, ḍoobna *to sink*, are conjugated with jana, which is properly the *passive* affix; whence mur-jata *dies*, mur-guya *died*, ḍoob-ja,ega *will sink*, instead of mur-ta, mura, ḍoobega, the simple forms. the masculine plural of the perfect tense of all verbs, (hona, lena, dena, excepted), can be discriminated from the second and third person singular of of the aorist by the context only, especially when the euphonic w, peculiar to it, is omitted; and the verbs jeet-na *to win*, jee-na *to live*, jan-na *to know*, ja-na *to go*, ga-na *to sing*, are respectively subject to misconception in some of their tenses: thus, jee-ta *lives*, jeet-a *won*, jana *knew*, jana *to go*, guya *went*, gaya *sung*.

108. a summary of the whole verbal principles will now be conspicuous enough in the following tables, which comprise the form of every intransitive and transitive verb in the language, with the entire passive voice of every active verb, comprehended in one conjugation, from which there is hardly a single exception or irregular in the hindoostanee, though such redundances as kura, kiya, *did, made, done*, ho,a, hoo,a, *been*, &c., mura, moo,a, *died, dead*, guya, jaya, *went, gone*, le,a, liya *taken, took*, de,a, diya, *gave, given*, may be met with, as also a long string of others, whenever the euphonic

elision of a vowel or the insertion of the equivocal w, y, occurs upon certain maxims, which have been so sedulously inculcated in various places of this work, as to render these literal deviations, in any portion of hindoostanee etymology, unimportant, easy, and evident to every learner, who can throw into the scale, with his own even moderate talents, a very few scruples of progressive attention to my principles.

109. when the verb is transitive, all the real perfect tenses may often remain wholly uninflected, while their pronouns, on the contrary, will be thrown by ne into the inflexion, as far as they can, or the usage of the hindoostanee will permit thus:

muen too oos hum toom oon	ne mara hue,	I, thou, he, &c. beat, or have beaten.
	ne mara hoga,	I, thou, he, &c. may have beaten.
	ne mara tha,	I, he, &c. had beaten, did beat, or simply beat.

110. the pluperfect participles ho-kur, bol-kur, bol-ke, &c. *having been* or *spoken*, have appeared in detail, and merit every attention from the learner, not only as the participle which joins two or more members of a sentence, by suspending the meaning, till it closes, but also as a convenient adverbial form of the greatest use in the language, in such expression,—ṣaḥib ke

imp. bol. *speak.* inf. and ger. bol-na, *to speak.*

present.

muen too wooh	bolta	hoon, hue, hue,	I, thou, he, &c. speak, do speak, or am speaking.
hum toom we	bolte	huen, ho, huen,	I, &c. spoke, or have spoken, &c.

perf. ind. and def.

	bola	hoon, hue, hue,	I, &c. did speak, or was speaking, &c.
	bole	huen, ho, huen,	I, &c. had spoken, did speak, or spoke.

pres. and part. bol-ta, *speaking.*

imperfect.

bolta tha, I, &c. spoke, or have spoken, &c.

bolte the, I, &c. did speak, or was speaking, &c.

pluperfect.

bola tha, I, &c. had spoken, did speak, or spoke.

bole the,

perf. and part. bol-a, *spoke, spoken.*

aorist, imp. and future.

boloon bole bole	-ga,	I, &c. speak, may, can, *shall*, or *will* speak, may I speak, let me speak, speak thou, let us speak, speak you, &c. &c.
bolen bolo bolen	-ge,	

dubious.

muen too wooh	bolta	hoonga, hoga, hoga,	I, &c. may be speaking, &c.
hum toom we	bolte	ho,enge, ho,oge, ho,enge,	

conditional and potential.

	bola	hoonga, hoga, hoga,
	bole	ho,enge, ho,oge, ho,enge,

I, &c. may have spoken, &c. bolta, bolte

Had I spoken, I would have spoken, or I thou, &c. might have spoken, were I, &c. speaking, &c. had you been speaking, &c.

bol-

sukta, *or* suka,	I can, or *could* speak, he can, or *could* speak, &c. we *can* or *could* have spoken, and so on.
sukte, *or* suke,	

future-completive.

bol-

chookoonga, chookega, chookega,	I shall have spoken, thou, &c. shalt have spoken, &c.
chookenge, chookoge, chookenge,	

it is time to remark on the verbal paradigm above, that the present and perfect participle, strictly speaking, are discriminated by hoo,a affixed; this however is so often omitted as to confound the two parts of the verbs together, but the context commonly prevents misconception. hoo,a (for hu,a *or* ho,a) the perfect of ho-na, *to be,* has been already noticed, and sufficiently accounted for. bol, bol-kur, bol-ke, bol-kurkur, bole, all denote *having* spoken.

yihaṇ jakur, humara sulam kuhke, ooskee ṭopee mangke, oose lekur, phir aˌo *having gone to the gentleman's, given my compliments, and having borrowed his hat, return with it here. whatever you do, act deliberately,* jo koochh ki toom kuro, so soch-ke kuro, from sochna *to think,* duoṛ-ke jaˌo *go quickly,* i. e. having run.

111. the future of the infinitive and participle generally occurs so, bola-chahna *to be about to speak,* bolne-pur, bolne-wala *about to speak,* but such combinations can give little or no trouble, and any scholar, who has really studied the foregoing principles cannot well forget, that a, for the fem. sing. becomes ee, and that ee in the fem. plural must be eeṇ or iyaṇ, as exhibited in page 115; he must moreover recollect, that e of the aorist 2d person in the imperative singular is always dropt; whence, bol too *speak* thou, ugur too bole, *if thou speak.*

112. no transitive verb can now prove difficult in the *active,* we shall therefore fully exhibit the *passive,* on page 131, from which the learner will acquire the whole of the verb jana, *to go,* or *to be,* in this voice, as the *passive* auxiliary with hona, which is not only common to both, but a constant subservient of neuters, some of which will be found in page 126, principle 107.

113. the w may be omitted or inserted at pleasure in all verbs whose root ends in a vowel. they

even occasionlly drop the e and o also, whence ho,o, howe, ho,e, ho ; howeṇ, ho,eṇ, hoṇ, are all used promiscuously, and consequently ho,ooṇ, hooṇ, ho,oonga, hoonga, howega, ho,ega, hoga, in the future. this tense in the auxiliary is often pronounced huega, huenge, (with rather a present than future meaning) being formed by affixing ga, ge, to the hue, hueṇ, of hu-na or hona, exactly as the future is upon the aorist in the preceding table.

114. to reconcile do, lo, bo, and dooṇ, looṇ, with de,o, le,o, bo,o, de,oonga, le,oonga, and all contractions of this kind, from verbs like dena, lena, bona, hona, &c. by euphonic rules, must now be quite easy, and on similar principles the short vowel u, in many infinitives, is omitted in other parts of the verb, whence, sumjha, nikla, &c. in the perf. sumjhoongă, nikloonga, in the future, (never sumujha, &c.) from sumujhna *to understand*, nikulna *to issue*. this theme must prove truly conspicuous to the reflecting student who will look attentively back to the significant particles at the beginning of this work, from page 9 to 64 whence he will learn how to reconcile and account for every trifling literal deviation that can present itself, in any portion of hindoostanee etymology, not omitting the elision or insertion of the y in guya, ga,e,a, guye, gu,e, *went*, though rather troublesome words.

imp. mara-ja, be beaten. — *inf. and ger. mara-jana, to be beaten.* — *pres. and part. mara-jata, being beaten.* — *perf. and part. mara-guya, beaten.*

	present.	perfect, ind. and def.	imperfect.	pluperfect.	aorist, imp. and future.
muen too wooh	mare jate mara jata hoon, hue, hue,	I, &c. am beaten. *go* beaten or *get a beating.*	mare guye mara guya tha,	mare mara	jaoon jawe jawe -ga,
hum toom we	mare jate mara jata huen, ho, huen,	I, &c. was or have been beaten, have undergone *a beating.*	the,	mare mara	jawen ja o jawen -ge,

dubious. — *conditional and potential* — *future-compleitive.*

muen too wooh	mare jate mara jata hoonga, hoga, hoga,	I, &c. may be beaten, &c.	mare guye mara guya tha,	I, &c. may have been beaten, &c.
hum toom we	mare jate mara jata ho enge, ho oge, ho enge,		the,	Had I been abeaten, I would have been beaten, or I, thou, &c. might have been beaten, &c.

mareja-	marája-	sukta, or suka,	I can or *could* be beaten, &c. he can or *could* be beaten, &c.
mareja-	marája-	sukte, or suke,	
mareja-	maraja-	chookoonga, chookega, chookega,	I, thou, he, you, &c. shall have been beaten.
mareja-	maraja-	chookenge, chookoge, chookenge,	

I, &c. may, can, *will* or *shall* be beaten, let him, &c. be beaten, &c. &c.

*115. all *causal verbs* being so constituted by the neuter or simplest form of the infinitive, we shall once to the discussion of *this*, and the *actives*, division requires a only before na, with no other first syllable or the root becomes short, in which division

ankna *to appraise.*	ankana *to get appraised.*
buchna *to escape, be left.*	buchana *to save, keep.*
buhna *to flow, blow.*	buhana *to flood, float.*
bunna *to do, to be made.*	bunana *to make, form.*
busna *to dwell, stay, live.*	busana *to people.*
dubna *to crouch, stoop.*	dubana *to depress.*
ḍurna *to fear, be afraid.*	ḍurana *to frighten.*
gḥuṭna *to fall, subside*	gḥuṭana *to lessen, lower.*
puhœnchna *to arrive.*	puhœnchana *to convey.*
gulna *to melt, soften.*	gulana *to dissolve.*
buṛhna *to grow, advance.*	buṛhana *to augment.*
churna *to graze, brouse.*	churana *to feed, tend.*
hilna *to move, be tame.*	hilana *to shake, tame.*
chuonkna *to start.*	chuonkana *to startle.*
chḥipna *to hide, abscond.*	chḥipana *to conceal.*
kḥilna *to blossom, blow.*	kḥilana *to expand.*
duoṛna *to run, flee*	duoṛana *to drive, hasten.*
huṇsna *to laugh.*	huṇsana *to ridicule.*
chulna *to walk, go.*	chulana *to drive, actuate.*
julna *to burn, glow.*	julana v. a. *to inflame.*
girna *to fall, drop.*	girana *to fell, cast down.*
jḥulna *to fan, flap.*	jḥulana *to drive away.*

* *Nota bene*, the learner must, in these and the

introduction of wa immediately before na of the pass from further consideration of *that subject* at which spring in various ways from it. the first change, except only when the long vowel of the case a alone *may* create a causal.

first.

balna *to burn.* v. n. & a. bulana. v. a. & c.
bolna *to speak, say, tell.* bœlana *to speak, call.*
boojhna *to understand.* bœjhana *to explain.*
bhoolna *to forget.* bhœlanā *to mislead.*
bhagna *to flee, desert.* bhugana *to chase, scare.*
thookna *to spit.* thœkana *to salivate.*
gana *to sing, cause sing.* guwana *to waste.*
chetna *to know, perceive.* chitana *to apprise, tell.*
bueṭhna *to sit, be seated.* biṭhana *to set, place.*
leṭna *to lie, recline.* liṭana *to lay.*
choosna *to suck.* chœsana *to suckle.*
cheenhna *to know, ken.* chinhana *to apprise, tell.*
chookna *to be finished.* chœkana *to settle.*
beetna *to pass.* bitana *to beguile.*
bheegna *to wet, rain.* bhigana *to moisten.*
doobna *to sink.* dœbana *to drown.*
choobna *to prick.* chœbana *to pierce.*
koodna *to jump, frisk.* kœdana *to cause prance.*
khelna *to play, sport.* khilana *to amuse.*
phoonkna *to blow.* phœnkana *to inflate.*
moondhna *to shave.* mœndhana *to get shaved.*
rooṭhna *to fret.* rœṭhana *to vex, displease.*

10 *following pages,* attend to their *cross readings.*

sonna *to hear, mind.*	sonana *to tell, relate.*
jumna *to curdle, freeze*	jumana *to congeal.*
jugna, jagna *to wake.*	jugana *to awaken, rouse.*
juṛna *to hit.*	juṛana *to cause hit.*
junna *to bear, litter.*	junana *to deliver.*
kurna *to do, act, perform.*	kurana *to force, actuate.*
chukḥna *to taste.*	chukḥana *to give a taste.*
likḥna *to write.*	likḥana *to indite, dictate.*
ruchna *to be affected.*	ruchana *to cause, affect.*
lugna *to hit, join, feel.*	lugana *to apply, set, put.*
coṭḥna *to rise, spring.*	coṭḥana *to raise, rouse.*
rungna *to colour.*	rungana *to die, paint.*
coṛna *to fly, evaporate.*	coṛana *to dissipate.*
pukna *to ripen.*	pukana *to cook, dress.*
puṛhna *to read, repeat.*	puṛhana *to teach, instruct.*
suṛna *to rot, putrify.*	suṛana *to spoil, mortify.*
sujna *to become, befit.*	sujana *to fit, dress.*
suhna *to endure, bear.*	suhana *to assuage, allay.*

besides the verbal meanings respectively in-
there are several more which practice alone can
exists between the active and causal forms,
elongation of the radical short vowel of the
which have a passive anka-jana *to be appraised,*
causal and active in *ana* or *wana* indiscriminately.
categories sufficiently demonstrate the superiority
serves a faint glimpse of it in *to fall, to fell; to*
to suck, to suckle: a plan much better than
and neuter, such twins, that the context alone can

phoolna *to swell, blow.*	phoolana *to puff, elate.*
manjna *to rub.*	munjana *to clean, scour.*
sochna *to consider, think.*	soochana *to cause think.*
soojna *to swell, tumefy.*	soojana *to cause swell.*
soojhna *to seem, appear.*	soojhana *to show.*
soonghna *to smell.*	soonghana *to cause smell.*
tuolna *to weigh.*	toolana *to adjust, array.*
nach-na *to dance, ball.*	nuchana *to lead one.*
kampna *to tremble*	kumpana *to shake.*
chhana *to shade, lower.*	chhuwaña *to thatch.*
ghoomna *to wind, whirl.*	ghoomana *to bend, turn.*
manna *to mind.*	munana *to persuade.*
oonghna *to doze.*	oonghana *to make drowsy.*
orhna *to wear, put on.*	orhana *to cover, clothe.*
sookhna *to dry, wither.*	sookhana v. a. *to drain.*
lootna *to plunder.*	lootana *to lay waste.*
moot-na *to piss, urine.*	mootana *to cause—*
lotna *to roll, toss, tumble.*	lootana *to dandle.*

serted here and under the annexed divisions, teach, as well as the reciprocity that often particularly when the transitive depends on the intransitive only. verbs, like ankna *to appraise,* without any neuter form, will be apt to have their several infinitives in the above and subjoined of this verbal scheme to ours, which still pre- *rise, to raise; to sit, to set* or *seat; to lie, to lay;* having the transitive and intransitive, active tell whether julna *to burn* be julana v. a. or not,

and how chulna *to walk* v.n. is to be discriminated observation extends far and wide in one view, two sets of words to convey the same or a very sikḥlana *to teach,* likḥna *to write,* likḥana *to hear,* soonana *to tell,* kḥelna *to play,* kḥilana *nister, give food,* &c. both of which may be *to bloom,* though this may even prove a neuter &c. sumujḥna *to understand,* sumjḥana *to explain* proper places here, and when learnt and recollected division

116 the primitives here have u changed to a, trisyllabic infinitives, or their short i, oo becomes uṛna *to stop, boggle.* v.n. aṛna, *to hinder, shelter.*

bundḥna *to be tied.*	bandḥna *to tie, bind.*
chḥunna *to be sifted.*	chḥanna *to sift, strain.*
chḥupna *to be printed.*	chḥapna *to print, stamp.*
dughna *to fire.* v.n.	daghna *to fire, mark,* &c.
ḍḥulna *to decline, fall.*	ḍḥalna *to cast, mould.*
guṛna *to enter, penetrate.*	gaṛna *to bury, set, fix.*
jḥuṛna *to shed, flow.*	jḥaṛna *to sweep, shake.*
bulna *to burn.*	balna *to burn* v. a.
kuṭna *to cut, pass.*	kaṭna *to spend, bite.*
junchna *to be tried.*	janchna *to try, examine.*
ludna *to be loaded.*	ladna *to load, lade, burden.*
murna *to die, sink, perish.*	marna *to kill, smite, strike.*
pulna *to thrive.*	palna *to nourish, foster.*
nupna *to be measured.*	napna *to measure.*
pugna *to candy,* v. n.	pagna *v. active.*

from the transitive chulana *to walk* v.a. also. this and is pertinent also for another, when we use congenial idea, thus seekhna *to learn,* sikhana or *indite,* murna *to die,* marna *to kill,* soonna *to to amuse,* khana *to eat,* khilana *to feed, admi-*confounded with khilana *to expand* from khilna modification of khelna *to sport, play, recreate;* and several others, which will be found in their as they deserve, must prove valuable acquisitions. second.

rarely e, often with a slight transposition in respectively e, ee, o, oo, in the transitive form.

utukna *to stop, hesitate.*	utkana *to hinder, bar.*
burusna *to rain, fall.*	bursana *to shower, shed.*
bhurukna *to startle.*	bhurkana *to scare, alarm.*
buhukna *to stray, wander.*	buhkana *to mislead.*
buhulna *to be amused.*	buhlana *to amuse,*
chumukna *to shine.*	chumkana *to gleam.*
jhuguṛna *to quarrel.*	jhugṛana *to cause fight.*
kuturna *to clip.*	kutrana *to slink, sneak.*
koochulna neuter of—	koochlana *to bruise.*
luchukna ———	luchkana *to bend, bow.*
luruzna ———	lurzana *to shake.*
luṭukna *to dangle.*	luṭkana *to hang, suspend.*
muhukna *to smell.*	muhkana *to perfume.*
oolujhna *to ravel.*	ooljhana v.a. *to entangle.*
oolutna *to upset.*	oolṭana *to reverse.*
puluṭna *to return.*	pulṭana v. a. *to revert.*

putna *to be covered.* patna *to cover, board.*
puṛna *to fall, lie fallow.* paṛna *to fallow.*
sudḥna *to succeed, fit.* sadḥna *to adjust, tune.*
sujna *to become, fit.* sajna *to fit, arrange.*
ṭulna *to move, stir.* ṭalna *to remove, shift.*
ṭhusna *to be crammed.* ṭhasna *to ram, cram.*
tupna *to glow, burn.* tapna *to warm, heat.*
tunna *to be stretched.* tanna *to stretch, extend.*
bujna *to sound.* bajna *to play.*
ṭungna *to hang, dangle.* ṭangna *to suspend, hook.*
nikulna *to issue, run.* nikalna *to take out.*
cojuṛna v. n. cojaṛna *to desolate, ruin.*
coturna v. n. *to alight.* cotarna *to dismount, copy.*
bḥiṛna *to close, crowd.* bḥeṛna *to shut, cram.*
chḥilna *to be fretted.* chḥeelna *to scrape, peel.*
ghirna v. n. gherna *to surround.*
g,hoolna *to melt.* g,holna *to dissolve.*
jootna *to be joined.* jotna *to yoke, harness.*
kḥoolna v.n. *to clear up.* kḥolna *to open, unlock.*
miṭna *to be obliterated.* meṭna *to erase.*
moorna *to be sprained.* moṛna *to twist, sprain.*
pilna *to be shoved.* pelna *to shove, press.*
pḥirna *to veer, whirl.* pḥerna *to turn, change.*
buṭoorna *to flock, collect.* buṭorna *to gather.*
gḥoosiṛna *to be shoved in.* gḥooseṛna *to enter.*
sikoorna *to shrink.* sikoṛna *to contract.*
sumiṭna *to purse.* sumeṭna *to tighten.*
niburna *to end.* nibeṛna *to finish.*

sœlujẖna *neuter of*— sœljẖana *to unravel.*
sœlugna *to be lighted.* sœlgana *to kindle.*
sumujẖna *to understand.* sumjẖana *to explain.*
ṭẖuhurna *to stand, stay.* ṭẖuhrana *to fix, settle.*
ṭupukna *to distil, fall.* ṭupkana *to drop, pour.*
ṭuhulna *to saunter.* ṭuhlana *to walk.*
turusna *to long.* tursana *to tempt.*
biguṛna *to corrupt.* bigaṛna *to spoil.*
gœzurna *to go, die.* gœzaṛna *to pass.*
nibuẖna *to fare, do, live.* nibaẖna *to accomplish.*
œbulna *to bubble up.* œbalna *to boil, heat.*
œkẖuṛna *to come out.* œkẖaṛna *to eradicate.*
sumẖulna *to stand.* sumẖalna *to prop, hold.*
cẖẖidna *to be perforated.* cẖẖedna *to bore.*
ḍœlna *to be agitated.* ḍolna *to shake, move.*
jœokẖna *to be weighed.* jokẖna *to weigh.*
jœṛna *to unite.* joṛna *to join, associate.*
kẖichna *to be drawn.* kẖeechna *to draw, pull.*
milna *to meet, find.* melna *to mix, unite, join.*
mœondna *to be closed.* moondna *to shut, close.*
pirna *to be pressed.* perna *to press, crush.*
pisna *to be ground.* peesna *to crush, grind.*
rœokna *to cease, be vexed.* rokna *to stop, bar, close.*
gẖusiṭna *to be trailed.* gẖuseeṭna *to trail, drag.*
nichœṛna *to be squeezed.* nichoṛna *to squeeze.*
sukœochna *to blush.* sukochna *to abash.*
liputna *to cling, twine.* lupeṭna *to fold, wrap.*
œdẖuṛna *to be striped.* œdẖeṛna *to strip, flay.*

the expedient of marking *actives* by the *long* foregoing series, and evinces a logical con- that one hardly expected to find in the *vulgar*, this last account alone, been calumniated and interests and principles lead them to trample ference to the stupid craft of learning and the simplicity and utility are invariably sacrificed to tions, sometimes fertile in nothing so much as through the beautiful and uniform organization tion, to some practical clue for our own very change of the vowel, seems to hinge those dis- rule, which prove so troublesome to all foreign- *wrote, tear, tore, see, saw, fly, flee, flew, fight, rise, rose, rouse, raise, run, ran:* these certainly by no means so destitute, as we may at present when duly studied will no doubt reflect light tematic and easy of acquisition, both to our- to learn the best language extant, namely, the division

117. the neuters slightly changed become actives

bueṭhna *to sit, subside.*	biṭhlana *to set, seat.*
choona *to drop, fall.*	chŏolana *to distill.*
ḍhona *to carry, bear.*	ḍhŏolana *to transport.*
jeena *to live, exist.*	jilana *to animate, revive.*
kuhna *to say, order.*	kuhlana *to call, name.*
pueṭhna *to enter.*	piṭhlana *to force in.*
seena *to sew, sow.*	silana *to stitch, unite.*
sookḥna *to dry.*	sookḥlana *v. a. to drain.*

for the short vowels is peculiarly striking in the
sistency of invention and philological economy
popular speech of hindoostan, which has, on
degraded to a jargon, chiefly by those whose
even on their mother tongue, out of sheer de-
delusive pedantry of collegiate tuition, whence
the empty scholastic pride of venerable institu-
mischief, mystery and deceit. we may be yet led
of hindoostanee verbs, in their unique conjuga-
numerous irregulars, in which, on the simple
crepances and meanderings from the general
ers, *blood, bleed, bled, food, feed, fed, writ, write, fought, give, gave, sit, sat, lie, (lay,) lay, laid,* exhibit to modern eyes a mighty maze though
conceive, of an original, antient plan, which
enough on this theme, to render it more sys-
selves and those who may feel a strong desire
good, old, sterling, english tongue.

third.

by the insertion of la (sometimes al) before ua.

dekḥna *to see, perceive.*	dikḥlana *to show.*
dena *to give, grant.*	dilana *to bestow, confer.*
dḥona *to wash.*	dḥoolana *to get washed.*
kḥana *to eat, admit.*	kḥilana *to feed.*
peena *to drink, smoke.*	pilana *to administer.*
rona *to weep, cry.*	roolana *to affect.*
sona *to sleep, recline.*	soolana *to lull, lay.*
nuhana *to wash, bathe.*	nuhlana *to immerse.*

biṭhalna and piṭhalna are common enough, used in the ordinary way, biṭhana, sœkḥana,

division

118. comprises all the irregulars, one of which, might not be confounded with junana *to deliver*, bikna *to be sold, for sale.* bechna *to sell, dispose of.* janna *to know, suppose.* jutana *to inform, tell.*

ana } *to come, be, feel.* anna lana } *to bring.*

ruhna *to be, stay, remain.* rukḥna *to place, set, put.*

division

119. contains persi-arabic words *verbified* and neral conjugation of which, they all come of course, budul-na *to change,* bukhsh-na *to grant,* dagh-na man-a *to order.* furr-ana *to snort.* gœzur-na *to* khureed-na *to purchase.* khurkhur-ana *to snore.* ruch-na *to expend.* kufun-ana *to shroud.* luruz-na *present.* qubool-na *to agree.* quruz̤-na *to borrow. to collect.* turash-na *to pare.* ungez-na *to bear.* of these have already appeared in the preceding classed elsewhere, as—qubool-k. buhuṣ-k. eel-k, zidd-k. are still preferred. the nuz̤uran-na *appear,* but the radical n of the former will be *off,* and dughna *to be fired,* and with similar forms. some instances of rather equivocal origin, shurmana *to blush,* dum-ana *to bend, to have a* but these can do little harm, because, whether finitives, such as gœz̤urna, &c. above, the result

but these and several of the rest may also be dikhana. &c.

fourth.

jutana has been rendered so, that its regular form from junna *to bear, bring forth.*

chhoṭna *to slip, go off.*	chhoṛna *to let go, fire.*
phuṭna *to be rent.*	phaṛna *to rend, tear.*
phoṭna *to crack, split.*	phoṛna *to burst, break.*
tooṭna *to be broken.*	toṛna *to break, fracture.*
booṛna *to be drowned.*	boṛna *to sink, drown.*

fifth.

thus naturalized in the hindoostanee, under the ge- follows—azmana *to try,* buhuṣ-na *to argue, to mark.* dum-na *to spring.* dufun-ana *to bury.* fur- *pass.* gurdan-na *to inflect.* khum-na *to bend.* khurash-na *to scrape.* khurad-na *to polish.* khu- *to shake.* nuwaz-na *to favour.* nuẓur-anna *to* runj-ana *to vex.* rung-na *to colour.* tuḥseel-na wurghulan-na *to wheedle.* ẓid-na *to wrangle.* some divisions, and others would probably be better dufun-k. khureed-k. khuruch-k. kufun-k. tuḥs- here must not be confounded with nuẓur-ana *to* the best discriminator. dagh-na means *to fire* words has the regular neuter, active and causal occur in gurmana *to heat,* nurmana *to soften, spring, to breathe,* runj-ana *to feel grieved,* &c. compounds from ana *to come,* or naturalized in- on their conjugation will be alike in both; thus

gurm-a,ega *will become soft, will soften,* are nearly one and the same thing; an idea which must pervade almost the whole of the verbs of this sort, and may be indulged accordingly.

many of the preceding infinitives, in their respective divisions, are redundant in their transitives and causals, dubana, dabna *to squeeze, depress,* chœwana chœlana *to distill,* melna milana *to join,* cœṭhana cœṭhalna *to raise,* cœlṭana cœlaṭna *to upset,* sœkḥana sœkḥlana *to dry,* piṭhana piṭhalna *to enter,* cœḍḥaṛna cœḍḥeṛna *to flay.*

120 it has formerly been remarked, that the na of neuters very readily becomes jana, and this is preserved through every tense of those neutro-passives, distinguishable from the passive voice of active verbs, by the jana being affixed to the *root,* instead of the *perfect participle* of the leading verb, which frequently preserves it's active meaning, either unimpaired or qualified in our versions by an adverbial affix, peculiar to our mother tongue. wœh jee ko bḥaguya, *that pleased the heart.* budlee muedan pur chḥagu,ee *a cloud lowered on the plain.* wœh majura jee ko gḥubra guya, *that event agitated my mind.* wœh pa-guya, *he found out.* lohoo pee guya uor kuleja kḥaguya, *he drunk off the blood and eat up the liver.* see principle 112.

121. a few infinitives, apparently neuter, are intrinsecally active, nigulna *to swallow.* uṭkulna *to guess.* kuturna *to clip.* chḥiṛukna *to sprinkle.* ruguṛna *to fret, pound, grind, rub.* but budulna *to change,* and bḥurna *to fill,* gḥisna *to fret,* seem to be among the very few verbs which are in hindoostanee both active and neuter.

on the contrary, certain active infinitives in form, at least, are also neutro-passives, gḥubrana *to confound,* or *be confounded,* bḥurmana *to fear* or *frighten,* kœmhlana *to wither,* kutrana *to slink,* kḥœjḥlana *to itch,* or *scratch,* umana, sumana *to hold, be contained,* kuhlana *to call,* or *be called,* milna, implies either *to find* or *be found by, to meet* or *be met with,* but for the most part it is used inversely mœjḥe mila, for—muen rah pur ek dost ko mila *either I met a friend on the road,* or *I fell in with a friend on the way.*

division sixth.

122. exhibits those verbs that can be formed immediately from adjectives and nouns, which are not in reality mere radical imperatives.

chuoṛa-na *or* chukla-na *to wide-n.* lumba-na *to length-en.* moṭa-na *to fat-ten.* œjla-na *to white-n.* jḥooṭha-na *or* jḥooṭhalna *to falsi-fy,* huree-ana *to become green.* bœṛhee-ana *to grow old.* kuchee-ana *to flinch.* kḥuṭṭee-ana *to sour.* miṭhee-ana *to sweeten.* dḥuol-iyana *to slap.*

dḥool-iyana *to dust.* peeb-iyana *to matter, form pus.* kulee-ana *to bud.* mookee-ana *to fist.* jootee-ana *to slipper.* unglee-ana *to finger.* g¡hoosee-ana *to cuff.* jḥonṭee-ana *to touse.* sonṭee-ana *to truncheon,* in which and all similar formations the ee-ana seems converted to iyana. the verbs of this division may be in many cases formed almost *ad libitum.* ooncha-na *to heighten,* guehra-na *to deepen,* in which the german affix, or infinitive sign *en* is retained along with the english prefix *to,* though this alone generally suffices in examples like *to wake* for *to waken,* &c. panee *water,* becomes puniyana *to water, grow watery,* with a slight change that may be visible enough in all such derivatives.

division seventh.

123. embraces those extraordinary *adverbial* compounds, which are so perplexing in english, that nothing except great practice and attention can enable foreigners to acquire them, which is the case with the hindoostanee likewise in this very important branch of the verbal and conjugative machinery of human speech in general, and of that language in particular. v. page 148.

ḍal-d. to throw *away.* gira-d. to throw *down.* co¡ha-d. to lift or set *up.* likḥ-d. to write *down.* de-ḍ. to give *away.* kat-d. *or* ḍ. to cut *off.* chḥoṛ-d. to give *up.* puṛ-j. to fall *off.* buna-d. *or* l. to make

up. kha-d. l. *or* j. to eat *up*. see-l. to sew *up*. mar-l. to cut *off*. le-j. to take *away*. rukh-l. *or* le-r. to lay *by*. nikal-d. to turn *out*. nikal-d. to throw *out*. ga-ruhna to sing *away, continue* singing. de-ruhna to *remain* giving. pee j. l. or d. to drink *up, off,* or *out*. mar-d. to strike *dead, kill, murder,* kat-kh. to snap *at, bite*. le-l. to take hold *off*. coth-buethna to sit *up*. gir-purna to fall *down*. kood-purna to bounce *on,* fall *upon*. pukur-p. to find *out*. ho-nikulna to turn *out, become, grow*. a-nikulna to come *out, appear*. kuh- *or* bol-d. l. cothna *or* buethna to speak *up* or *out*. rukh-chhorna to put *by*. ho-j. *or* a. to turn *out, become, grow*. coha-d. to do *away, abolish*. bhur-a. to *over*flow. boojh-j. to go *out, to be extinguished*. a-j. purna-ruhna-girna *or* -lugna to *be*tide, *be*fall, *happen*. cotur-purna to put *up, alight*. hank-pookarna to bawl *out*. khoj-murna to search in vain. kha-chookna to be *done* eating. a mode of expressing our *already* in the simplest manner. muen kha-chooka I have eat *already*. ja-chooka I have *already* gone, and one apparently unlimited in its application for completive verbs explained in pages 119 and 120. though ja-ruhna to remain *away,* would be the ordinary expression, it is commonly superceded by jata-ruhna to go *away, go off, disappear, vanish;* but on this theme, in all its ramifications, the learner will

do well to study the subject under a more systematic form in pages 120, 121, and at the same time to acquire the following abbreviations by heart, with the various significations of these most useful subsidiaries, in the composition of innumerable verbs.

k. kurna to *make, do, perform, act, cause, try, commit, consider, give, put, place, fix.*

h. hona *to be, become, happen, grow, exist, do, answer.*

j. jana *to go, be, depart, move, sail, lead, tend.*

d. dena *to give, let, permit, grant, afford.*

ḍ. ḍalna *to throw, pour, toss, cast, tumble.*

l. lena *to take, hold, receive, seize, snatch.*

a. ana *to come, be, reach, feel, seem, fall, happen.*

la. lana *to bring* from le-ana to take and come.

r. rukhna *to keep, hold, have, lay, set, place.*

kh. khana *to eat, take, admit, receive, suffer, bear.*

m. marna *to strike, smite, fire, shoot, catch, hit, kill, drive, take, ply, crack, make, open, throw.*

p. pana *to find, get, acquire, receive, discover.*

b. bandhna *to tie, bind, invent, contrive.*

manna *to mind, take.* boora-manna *to take amiss.*

independent of the preceding subservients, there are many other subordinates of a similar description, which cannot readily be contracted without creating instead of obviating confusion. milna *to come, meet, reach, find.* ruhna *to stay, be, remain.* budna *to lay, bet, make,* muchana, ruchana

to make, cause, excite, produce, from muchna, ruchna, *to arise, spring, take effect,* furmaṅà, a word used by the powers that be only, *to command, give orders, observe,* duoṛana *to employ, apply,* &c. kẖilana *to administer, give.* coṭẖana *to raise, make, cause.* puhoonchana *to convey,* luṛana *to play off.* kẖelna *to play.* lugna *enjoy, to feel,* pukuṛna *to catch.* coṭẖana *to suffer, enjoy, bear,* lugana, *to apply.* kuhna *to say, tell, make, bid.* puṛhna *to read, repeat, say.* mangna, chahna, munana *to ask, beg, pray for,* dekẖna *to see, feel, examine.* kẖeenchna *to draw.* cotarna *to take off, copy.* janna *to suppose, esteem,* in which sense also boojẖna, sumujẖna, &c. are frequently employed. bunna and bunana often used, v. p. 132.

division eighth.

124. here we may collect a sufficient number of examples to illustrate the use and application of subsidiaries, in respect to both nouns and *adjectives;* with the *latter* kurna, almost invariably forms an active verb, while hona, hojana, ana, ruhna, lugna, kẖana, in general constitute neuters, intransitives or passives.

fikr-k. a. r. *or* b. *to think.* shadee-k. *to marry.* byah-d. *to give in marriage.* byah-l. *to take, &c.* galee-kẖ. *or* p. *to get abuse.* mar-kẖ. puṛna, *or* suhna, *to get a beating, often in lieu of* mara-j. *to*

be beaten. shor-ḍ. coṭhana *or* muchana *to make a noise.* khubur-k. la. d. *or* puhoonchana *to inform.* ghotu-m. *or* kḥ. *to dive, take a plunge.* -d. *to duck.* kḥet-a. *or* ruhna *to fall in battle.* kḥet-l. *to win the field.* kḥet-pukuṛna *to take the field.* shurt-k. b. lugana *or* budna *to wager, lay a bet,* &c. shurm-k. b. a. kḥ. h. *or* lugna *to blush, feel shame.* -shikar-k. m. l. *or* kḥelna *to hunt,* &c. gup-k.m. hankna *or* ṗhankna *to chatter.* mihnut-k.d. coṭhana *or* kḥuenchna *to labour, toil.* fitrut-k. b. luṛana *or* lugana *to play tricks.* doo̧a-k. d. l. puṛhna, -mangna, -chahna, *or* -munana *to bless, ask a blessing, pray for.* mol-l. *to buy.* mol-d *to sell.* mol-k. -ṭhuhrana *or* chookana *to fix the price.* sir-l. -kaṭna, cotarna *to behead.* byah-muchana *or* ruchana *to make a marriage.* qusm-kḥilana *to administer an oath.* qusm-kḥ. k. *to swear.* durd-k. h. *or* a. *v. n.* -lana *to pain. v. a.* rookhsut-l. *or* h. *to take leave.* -k. d. *or* -furmana, *to give leave, dismiss.* luṛa,ee-k. l. -luṛna *or* muchana *to make war, fight a battle.* tuṣweer-kḥeenchna, -cotarna, -kaṛhna, -nikalna, -bunana *or* likḥna *to draw, paint,* &c. *a picture.* nubz̤-dekḥna, -puh-channa, *or* muṷloom kurna *to feel the pulse.* fusd-l. *or* kḥolna, also rug-m. *or* lohoo-l. -nikalna *to bleed, let blood, open a vein.* muṷloom-k. *to know.* muṷloom-h. *to be known, seem, feel.* gurm-k. *v. a.* -h. -ho jana, *or* a. *v. n. to heat.* khoo̧sh-k. *to please.* -h. *to rejoice.* -a. *to*

b pleasant. shurmindu-k. *to shame.* -h. *to be ashamed.* -hojana *to blush, grow ashamed.* nurm-k. h.a. *or* hojana *to soften, grow soft.* kḥuṛa-k. *to erect,* -h. *or* -ruhna *to stand, stay, wait.* doog-na-k. h. *or* lugana *to double,* -h. v. n. lal- k. h. *or* a. *to redden.* ek-k. *or* h. *to unite.* muụqool-k. *to convince,* -h. *v. n.* muoqoof-k. *or* r. *to rest, put, place,* -h. to depend on, &c. such *kur*-janna, *or* boojḥna to take as true. nek- *or* bud-janna *to esteem good* or *bad.* yuqeen-k. *or* -sumujḥna *to take for granted, to believe the fact.* bḥurosa-r. *to confide, have faith in.*

125. whoever is already well versed in the pronominals will acquire and recollect all the adverbial words in this and the following sub-divisions, with little or no trouble, particularly after reading and studying the alphabet etymologically. see page 76, &c.

yuh-aṇ *here,* wuh-aṇ *there,* kuh-aṇ *where?* juh-aṇ *where,* tuh-aṇ *such* or *that place,* kuh-eeṇ *somewhere, any where,* uor kuheeṇ *elsewhere,* kuheeṇ nuheeṇ *nowhere,* hur kuheeṇ *everywhere,* kuheeṇ nu kuheeṇ *somewhere or other,* juhaṇ kuheeṇ *wherever,* yuhaṇ kuheeṇ *hereabouts,* wuh-eeṇ *that very place, viz.* wœh-ee-aṇ contracted to wuheeṇ

idḥur *hither,* œdḥur *thither,* kidḥur *whither?* jidḥur *whither,* tidḥur *that place,* is-œs-, &c.

with -ṭuruf, -or-bughul, &c. meaning *side, ward, quarter,* answer the same purpose.

yuhaṇ se *hence,* wuhaṇ se *thence,* kuhaṇ se *whence?* &c. to be seen among the postpositions from 76 to 88, most of which like *above, below,* having two, three, or four strings to their bow, in their substantive, postpositive, verbal and adverbial capacities. mara *victim, beaten, struck,* mare *through, in consequence of.*

126. many of the subsequent *temporal adverbials,* are mere pronominal compounds with ghuṛee *hour,* din *day,* dum *moment,* wuqt *time,* and such nouns *ad libitum.*

ub *now,* kub *when?* jub *when,* tub *then.*

is- cos- kis- jis- tis- wuqt- ghuṛee, this, that, what, which, the same-*time,* implying *now, then, when,* &c.

aj *to-day, now,* kul *yesterday* or *to-morrow,* purson *the day before* or *after,* turson nurson *two and three days before or after.*

ub tuk, aj tuk, hunoz, *hitherto, yet,* kub tuk *how long?* jub tuk *until,* jub se *since,* kub se *whence?* &c. jub tub *now and then,* occasionally, jub nu tub *some time or other.*

tub tuk *so long,* aj kul, *now-a-days,* ubhee, *just now, immediately,* joheeṇ *the moment,* woheeṇ, *that very instant,* from a *minute, twinkling.*

kubhee *ever,* kubhee nuheeṇ *never,* kubhee.

kubḥeé *sòme times, seldom,* kubḥee nu kubḥee *sometime or other,* roz roz, *daily,* bar bar *often,* kue bar *how many times,* jue bar, *so often,* tue bar *as often,* pus, pher, or phir, *well, again,* baree baree, *alternately,* ek bar *once,* do bar *twice,* &c. tis pur *thereafter.*

it may be remarked by the way, that in many of these adverbials the b becomes d or uo, the ee, oo, and k, g, whence jub tulug, jub lug, juolug *until,* kudhee, kubhoo, *ever,* &c.

127. various adverbials of quality, quantity, number, manner, &c. are formed as follows, and by referring to the simple and compound post-positions in pages 76, 88, a variety of adverbs will be recognized by their english versions.

ue-sa *so,* wue-sa *such,* kue-sa *how ?* jue-sa *as,* tue-sa *thus,* and always quintuples from zih, wook—

is- cos -kis-, &c. ṭurih- -scorut, ḍuol, -rah, -qudr, with words meaning *manner, way, shape, mode, size,* are of constant recurrence for the *sa* here, the uesa being resolvable to is-sa *like this,* and wue-sa to cos-sa *like that,* &c.

hokur, kur *as, in capacity of,* such kur *as true,* kyoon kur *as how.*

in this manner a great number of adverbials are elegantly expressed by the pluperfect participles of all verbs that can be reasonably ap-

plied in this way, soch kur, *deliberately,* jan-kur *purposely* from soch-na *to think, deliberate,* janna *to know.*

ita *this much,* oota, wita *that much,* kita *how much?* jita *so much,* tita *thus much.*

itna *so many,* ootna, witna *that many,* kitna *how many?* jitna *so many,* titna *that many,* but quantity and number (no more than pronominal relation and interrogation,) are not always thus accurately discriminated: e is often adopted for i in eta *so much,* etna *so many,* &c. is-oos-qudr *thus, that much,* and so on are equally useful.

kuẹee *several,* kue *how many?* jue *as many,* tue *so many.*

yooṇ *thus,* wooṇ *that way,* kyooṇ *how?* jyooṇ *as, so,* &c. tyooṇ *that way,* &c. yooṇ kur *this way,* kyooṇ kur *how? what way?* &c.

khoob *well,* khurab *ill,* &c. from the adj. *good, bad,* &c. puhle *first, rather,* doosre *secondly,* &c.

haṇ *yes,* nu, nuheeṇ *no, not, nor, neither,* kyooṇ nuheeṇ, *why not?* kyooṇ nu ho *why not be?* ulbuttu *certainly,* mootluq *not at all,* hurgiz *by no means, never,* mut *don't.*

shayud *perhaps,* ho to ho, huega, hoga *may be.*

yuụne *viz. to wit, namely,* nuheeṇ to *otherwise, else.*

ulug *apart,* jooda jooda, *separately,* ek ek *one by one,* ukela, tunha *alone.*

milkur, leke *together,* ukṣur *generally.*

buhoot, ziyadu *much, too much, very,* uor, *more,* bus *enough,* qureeb *almost,* ṭhoṛa *little,* buṛa *great, very,* goya *as if,* ṣirf, fuqut *only.*

128. as *conjunctions,* we meet with uor, uo, o, wu *and,* bẖee, hee *also, even, both, likewise.*

ya, khwah, chaho *or, either,* to, tuo, pẖir, pus *well, still, then.*

ugur, gur, jo *if,* ugurchi *although,* jano *suppose, grant,* jubki *since.*

kyoon kur *because, wherefore,* isliye *therefore,* liye, waste, and nouns denoting *cause, concern, affair,* and such like, with is-oos-kis-jis-tis, form a long quintuple string of compounds no less convenient than is liye here, or kaheko for *what, wherefore,* noticed in the tables of declension, which when consulted will clear this point up very satisfactorily.

ki, jo, ta *that, whether, when,* go ki *provided.*

siwa *except,* wurnu *unless,* tis purbhee, tuobẖee, *still, nevertheless, at least,* such *truly,* such kur *indeed.*

pur, lekin *but,* umma, mugur, wulekin, bulki *nay, moreover,* hurchund *although,* tahum, uzbuski, halanki *still, notwithstanding, in as much as,* bu shurt ki *on condition that, provided.*

129. like the *interjections* of other tongues, many in the hindoostanee are nouns or verbs thrown

in with particular emphasis, or almost inarticulate sounds, which seem common to all mankind.

shabash! afreen! wah wah! kya khoob! dhuni dhun! wah jee! kya bat hue! denote *joy, praise,* like our *bravo! well done!* ha,e ha,e! hue hue! wa,e wa,e! wa,e wuela! imply *grief,* as *alas! lackaday!* chhee chhee! chul chukhe! doorho! indicate *aversion, disgust, fye fye! begone!* chulaja be chulaja *get thee gone sirrah!* choop! choop ruho! *hush! silence!* kya *what? well!* bus *stop! plenty!* lo *well, behold, lo!* soono! kyoon jee *hear! you sir!* bap re bap *father father!* ma ree ma *mother mother!* several examples among the adverbs perhaps come under this section of indeclinables, which are all more or less liable to promiscuous use and abuse in most tongues.

after what has been laid down in page 151, no one can find fault with the collection here made of all the most useful words in the language, which, as postpositions, adverbs, conjunctions, &c. often run so much into each other's division, that they cannot well be discrimated so exactly as could be wished. among them all, hee *ever, just,* &c., sa *as,* kur *as,* liye, wastu *account,* turuf *side, ward,* turuh *manner* an, dhur *place,* ta *quantum,* is *this,* os *that,* kis *what,* se *from,* &c. will be very conspicuous;

but kisliye *wherefore?* &c. are so easily resolvable, like *qua propter,* and similar words in the latin, by reperusing the significant particles, and attending to the composition and derivation of words introduced in this work, that we need not enlarge farther.

in proportion as the student acquires a knowledge *by heart* of these vocables, selected here and in the subsequent pages for that express purpose, before he proceeds to the sentences hereafter given, in support of grammatical rules, the more readily will he comprehend the drift of every example, especially if he will at the same time progressively encrease his mental store of adverbials from my dictionary or vocabulary, which can always be consulted for nouns, verbs, &c. as they may be required to explain any portion of hindoostanee composition, when, from the context, the meaning is not quite obvious. every real student will reflect on my earnest remarks in the preface, pages xxi, &c. so applicable to the matter in hand; and in every practicable case of this kind should trust almost as much, if not more, to his own genius and resources, as to research and pains with any lexicon whatever.

—— has been termed man's surest guide through life, and his great boast over the brute

creation; yet animals are less subject to error, though they trust almost entirely to ——, in the grand objects of their care and existence. to man —— seems artificial, while to brutes —— appears intuitive; the former therefore requires something very like ——, before he can trust to ——, in which the latter are said to have no —— whatever, their hopes being limited to this —— alone.

the scholar must learn, from thought only, to fill up the blanks of the preceding sentence as well as he can, and in future to do the very same thing with every hindoostanee paragraph, of which he may happen to know, or find in a dictionary, the same proportion of words, as he does in the english above, remaining ignorant, however, of the rest, as they are supposed to be ultimately produced by his own manly perseverance and deep reflection alone.

the fruits of such efforts will be stamped with different degrees of value, as the learner feels impressed with the idea, that he in some measure discovered them himself, or owed them to the labours of another person. as the first, they will be fondly cherished and retained long in his mind, like the darling children of his own fancy and judgment, while, in the latter view, they may be more frequently treated as a mere spuri-

ous breed, and committed to a very fallible stepmother's charge, viz. the memory only. the man who will not or cannot *think* need never expect to learn from this or any book, his own language, far less a foreign tongue, so difficult as those of the east in general are: I must therefore beseech my pupils, in this stage of their progress, to commence seriously with the art and practice of *thinking*, because the transition from well conducted english studies to the hindoostanee, will enable them to reason upon it as they had been accustomed to do with the other; for the grammar of all languages is so much alike in general principles, that a man has only to be well versed in his own to make it the natural stepping-stone to every other tongue.

the necessity and advantage of giving english lessons more or less easy, as pupils advance, without some of the leading words in them, as illustrated in page 158, is so obvious, that I here recommend it to the serious attention of every preceptor, who may improve upon the hint in various ways for the benefit of his pupils, through every stage in english or other tongues. I shall illustrate the matter, for the benefit of those who may think the plan worth farther consideration and improvement, by the following

easy story, suited to the capacity of a child, who, if any way clever, will make more out of this *elliptical lesson* than most people imagine.

" a gardener's youngest — was walking among the fruit — of his father's —, he saw a little — fly up and sit on one of the — of the trees ; the — lifted a stone, and was going to — it at the poor — which had just begun to — most sweetly thus :

" my — is — of moss and hair,
the — are — and shelter'd there ;
when — soon shall my young — fly
far from the — school— eye."

the —'s eldest — who understood the — of birds, came up at that moment, and — out, throw down the — you hard hearted — and don't — the innocent — in the middle of his song ; are you not — with his swelling red breast, his beautiful sharp eye, and, above all, with the — of his notes, and the familiar — he assumes, even in the — of a — like you ? ask your youngest — here, if she remembers the — which her good — read to her yesterday, of a very — boy who was very — to a harmless green — which he caught — for hunger among the — in the — of winter.

a lesson like this affords ample scope for the reasoning faculties of a child even, and gives its

instructor every opportunity of exerting his own talents on the expansion of the young idea, as it shoots progressively to an intellectual tree, capable of producing, in a very short period, the fairest buds, blossoms and fruit, that the human understanding can bring forth, under the most judicious culture. I have tried this mode in the hindoostanee with wonderful success, because it is one which excites the curiosity and fans the generous pride of a young scholar, forces him to think for himself, when and where he would not otherwise bestow one moment's reflection on the subject, and creates a habit of mental application at first, which continues for life, with the most beneficial effects in every pursuit. should this elliptical mode of teaching appear worthy of a fair trial, any preceptor may immediately put it in practice, as there are innumerable collections of very easy tales, beautiful stories, and elegant extracts from our best writers, which may be employed for the proposed themes, by occasionally omitting the most prominent words, and giving them to the pupils in different classes, to complete, as well as they severally can, when left entirely to their own resources. in the "story teller" this method has been in some measure adopted, because certain words in each of the stories may not be found in the vocabulary, and these the

judicious scholar will treat as so many blanks, to be filled up by that intellectual pencil which a little practice will render creative enough for this and various useful purposes.

before giving a complete list of significant symbols and particles as such, or in their capacity merely of monosyllabic *words*, the reader should here be apprised, that to render this most essential portion of the guide available on every occasion, he must take a serious restrospective glance at every letter in the alphabet, including all the examples which range under each, previous to the efficient study of the subsequent *prefixes, interfixes, and affixes*, which could not have been inserted advantageously within the limits of pages 9 and 65, devoted as they have been exclusively to the former subject entirely. without intending any very circumstantial repetition of that topic here, a short recapitulatory view or abstract of the whole, for easy reference, may prove so useful that I am inclined to give one, in which *en passant* the few instances omitted accidentally in their proper places, can also be enumerated, and the successive references to the foregoing pages, as 10, 13, 14, &c. will point out where and how the particular particle or word required, may be found at once, through the entire series, from u to qu. to those scho-

lars, who will follow my advice in this respect, the etymological fruits of their research must soon prove both delicious and abundant, whatever the young or old foxes, who cannot and will not take so much trouble, may think or say about the sourness of those grapes, which they alone could not reach, and, reynard-like, having lost their own pees and ques, by some pitiful attempt in our alphabetical orchard, it cannot be wonderful, should such wights strive to make others leave the objects in pursuit, not less disappointed and curtailed in the quantity and quality of the spoils than themselves, by ridiculing a prolific theme, that may be, from sheer indolence only, for ever placed far beyond comprehension and the consequent attainment of lazy orientalists, who ought in future to substitute *self reproach*, instead of blaming me or my works, after this forewarning, on account of their untoward fate. in this department much will depend on the interchangeable letters being well recollected, with a facility of accounting for the suppression or addition of certain letters, either to prevent a disagreeable hiatus or monotonous repetition, of which instances in abundance have been produced, when treating of the orthoepigraphical hindee-roman alphabet.

u, a, aṇ, waṇ, o, oṇ; œ, oo, ooṇ, uo and

uoṇ. 10, 13, 14, 19, 15, 16, 17. a, marks weight and numbers. so udh ser-a, half-pound *weight*, ek ser-a, one pound ditto. doo,a *deuce*, ekka *ace*. o, appears redundant in nek-o *good*, neko,ee *virtue*, &c. a,e, a,ee, *came, arrived, having come*, the ee is the feminine *affix*. wu, wa, wee, and we; i, ee, eeṇ, e, eṇ, and ue. 18, 19, from 20 to 25. yu, ya, &c. hu, ha, &c. mu and ma. 26, 27, and 29, 30, &c.

iya *man*, mukhun-iya butter *man*, hee, hiyá *life*, ḥuya *shame*, ho *may be*, perhaps, ho to ho *it may be so*. heeṇ seems as an affix to bé a contraction of aṇ hee, *that very place*, in juheeṇ *wherever*, but of an hee that *instant*, in joheeṇ *the moment*, wooh-eeṇ *that moment*.

mu, umma *mother*, also *uncle* umoo, but ummu also means *aunt* and *but*: em or eem, the persian pronominal affix to verbs for *we*. a conversion of u in um, *I*, to e or ee. ạm *general*, am, amb *mangoe*.

bu, ba, be, and pa, nu, na, ne, &c. 31, 32, from 34 to 37.

un or un-aj implies *grain, food*, and is the obsolete infinitive affix for the modern na; as our *n, en* is for the common prefix *to*, which is now an invisible pleonasm, till we contemplate this very theme through a german or dutch *far keeker*, alias spy-glass or telescope, properly applied to

jagun, jagna *to wake, to waken*; and the whole of our verbs that still terminate, like *ope, open*, with this antient *postpositional* sign, so prevalent in the oriental tongues, in more departments than one.

an *other, minute, moment, pride, manner*; as a verb it usurps the place of a; *having come*, and is moreover the root and pluperfect participle of the old word an-na *to bring*, long since superseded by l-ana *to take, come*, or *bring*. an, the plural affix of persian *animates*, murdan *men*, sug-an *dogs*, often becomes aṇ q. o. in page 14, and ha in 29. aṇw *intestinal mucus*. ụin *eye, the letter* so called, *nick, middle, centre, just, immediately*, a,een *rule, article, clause, law, institute*. aṇ is sometimes introduced for eṇ, page 25.

ul, el, al, ol, uel, ael, la, le, lee, loo, ala, ola, ela, eela, wal, wala, ụwul, p. 38. doodḥuel *milch*.

jḥugṛa-loo *wrangler*, dunt-aloo *biter*, luṛ-uwul *bear's play*, kḥel-uwul *romping*, piluwul *copious and social potation*. deed-ar *sight*, goft-ar *speech*, ruft-ar *gait*, lon-ar *salt-pit*. v. below.

al, yal, iyal *mane*, ạl, ụyal, *offspring, race*.

ruṇra, re, ree, ar, er, eer, yar, har, ara, ora, era, hara, ṛa, ora, from 39 to 42.

war, is only a modulation of *wal*, but occurs as a useful affix in various examples, both hindoo-

stanee and persian. jue-war *lord* of the manor, gaik-war *a hindoo princely title*, commed-war, hope-*full*, som-war *or* bar mon-*day*, hur-war *burial-place*, sometimes modified to *ala*, sewala *jove's temple*. eroo, is found in punkh-eroo *a fowl*, iyara, in bhut-iyara, bhut-iyarin *host, hostess, innkeeper*, ora in huns-ora *laugh-er*, lurk-ora, -oree, a man or woman being *a parent*, not *barren* or sterile.

du, dhu, tu, tu, ta, te, tee, thee, tha, ut, at, sa, se, see, so, soo, as, os, and shu, ish, 44 to 54.

d affixed to the second person singular of all persian tenses, forms the plural in eed *or* ed.

oot *dunce*, uet *man*, also uet ueta. ut, wut, hut, ahut, abstract affix like our *ness*, &c. 45 to 47. see page 171.

see, *sow, sew, stitch*, soo-ur *good animal*, *sow*. a queer contrast to koo-kur *dog, cur, evil doer*.

zu, za, ze, zee, zoo, ja, jee, jo, jue, juo, jun, jh, and chu, 55 to 57. for chu, buchu may occur: thus, chuh-buchu *trough*, moogh buchu *young mogul*.

ku, ka, ke, kee, ko, koo, kue, kuee, kuo, kur, ak, ek, from 58 to 62.

khah, kho, ga, ge, gee, and go, gae, guo, 63. the abstract particle gee for ee seems merely euphonic in bar-gee *vicissitude, turn*, gundu-gee *rotten-ness*, bundu-gee *servitude, respects*,

and such vocables, but has a more substantial import in pesh-gee *advances,* purwan-gee *verbal orders,* ban-gee *sample,* khan-gee *domestic,* also *demirep.* with dee wangee *madness,* we must never confound deewan-jee *master-factor,* by any absurd perversion of these letters in jug, whose separate powers here are unchangeable.

if gee be a euphonic modulation of ee; tee, nee, in kum-tee *deficiency,* chand-nee *moon-light,* instead of kumee, chandee, seem not less so, though the last applies rather to *solid silver,* than the congenial hue of that planet alone; and this very *chandee* moreover denotes *the crown* of the head, whether adorned with silver locks or not. the old infinitives julun, dhowun, kuturun, munjun, *to burn, wash, clip, scour,* respectively apply to *heat, washing, paring, tooth-powder,* as lugut, burhut do to *expense, cost, encrease, growth.*

the imperative plural is also an abstract noun; buna,o *management, ornament,* duba,o *influence,* churha,o *ascent,* mila,o, milap, *concord, reconciliation,* bika,o *sale,* bika,oo *for sale,* muna,o *persuasion,* from bunna *to do, be made,* bunana *to make, &c.* q. v. in pages 132, &c. words like hath *hand,* moonh *mouth, face,* ankh *eye,* sur *head.* thus, express *hand-ed* huth-a, *faced, mouth-ed,* moonh-a, *eyed* unkh-a, *head-ed* sur-a.

ukuṛ, wukuṛ are particles of agency in kood-ukuṛ *jump-er*, pee-wukuṛ *drunk-ard*, chod-ukuṛ *wench-er*, &c.

ghu and qu being congenials, are peculiarly liable to mutual substitution, an event common, not only to every subdivision of the letters, but to many others, in which their organic classification, the grand characteristic of my hindoostanee alphabet, is not so apparent. whence, among innumerable contingencies of this description which pervade the whole, puegham, pueyam *message*. on the transmutation of letters, however, the student should consult the story teller, page cxlix, for the most ample information on this momentous subject to every hindoostanee colloquist, who may be ambitious of being every where *intelligent* and *intelligible*, during his residence in british india.

the foregoing significant particles will prove so truly convenient for the analytic and synthetic process with oriental vocables, on which very great proficiency in the hindoostanee must ultimately depend, that I could not resist the impulse to furnish, as I have done in page 164, every facility of this sort to the inquisitive scholar, by way of exercise to his memory, before he applies his judgment progressively in the derivation and composition of words, as they pass in review before him, through the whole

of the examples. under this impression, I have collected below the most common prepositive, intermediate, and adjunctive, inseparable particles (or words used as such) which could not appear before as mere letters, that they also may be learned completely by heart with the post-positions, from 76 to 84, and the adverbials which will be found in pages 151, &c.

prefixes or *prepositives*.

ghuer *other,* ghuer ṣuḥeeḥ *in*-correct.
khilaf *opposite,* khilaf ụql *un*-reasonable.
kum *less,* kum zor pith-*less,* kum-ụql *witless.*
ụdum *without,* ụdum fœrṣut leisure-*less.*
bud *bad,* bud ṣoorut *ill*-favoured, bud kho *wicked,* bud-bukht unfortunate *wight.*
zisht *ill,* zizht roo, ditto ugly.
pust-doon- } *low,* pust-doon- } himmut *ill*iberal.
tung *narrow,* tung dil *narrow* minded.
gœom *lost* gœom hosh, *in*sensible, gœom-nam *un-known.*
dœor *bad,* dœor mut, dœor-bœodḥ *un*-wise.

which have all a privative, negative, or defective tendency, in a variety of compounds, such as the instances here produced, merely for the learner's future guidance through innumerable derivatives of the same species, in this and all languages. la-ḥul *in*-explicable, v. page 38.

khoosh *pleasant,* khooshtubu *good*-humoured.
khoob *good,* khoobsoorut *well*-favoured.
nek *virtuous,* nek mizaj *good*-natured.

shuh, ra,e, raj } *grand, royal,* &c. { shuh rah *high*-way. / ra,e bans *the royal* bamboo. / raj hath *the head* market.

express *good* in their compounds; the three last often apply to the vegetable and animal kingdom, importing *bulk, excellence,* &c.

qabil *able,* qabil ilaj remedi*able.*
laiq *proper,* laiq suza punish*able.*

sometimes the order of the words is inverted in these and other examples.

sahib, meer, uhl, ibn } *lord, master, owner,* &c. like *præditus. son.* { sahib uql, wise *man.* / meer mujlis, president. / uhli kar, trades*man.* / ibn ool wuqt *time server.*

ziyadu, foozool, denote *excess*; ziyadu tulub *exorbitant;* ziyadu-go *talkative;* foozool-khidmut, *officious,* foorool-khurch *expensive.*

hum *with,* ek *one,* concord, &c. hum muktub, school-*fellow,* hum dil *unanimous,* ek jins *congenial,* ek dil *unanimous,* &c.

neem, udh *half,* neem pokht *half* dressed, udh moo,a *half* dead, neem biriyan *half roasted.*

pesh *before,* pus *after,* pesh-wa fore-*man,* pus khoordu *leavings,* pesh-ab *urine.*

dur *in, on, after,* dur soorut *in* case, dur kar *in* need, dur pesh *on* hand.

the *interfixes* or intermediate particles have been almost all discussed among the significant letters or syllables, between pages 9 and 66, pur *on*, dur *in*, and ka *of*, thus far excepted; dugha pur dugha *tit for tat*, afut pur afut, calamity *on* calamity, pue dur pue *successively*, kẖet ka kẖet *the whole field*, lukṛee kee lukṛee *every bit of the wood*, sub ka sub *the whole, entirely*, are examples enow to show the nature of such compounds, before we proceed to the *affixes* here subjoined.

huṭ, wuṭ, } *ness*, &c. kuṛwa huṭ bitter*ness*, buna wuṭ, manage*ment*, kuhawut *adage*.

gee, tazu gee, fresh*ness*, shurmindu-gee bashful*ness*, zindu-gee *life*. v. p. 167.

pun, moṭa pun, fat*ness*, doobla-pun lean-*ness*.

puna, bewa puna, widow*hood*, luṛk-pun child*hood*, uḥ muqapun *fools fine*.

ana, gẖur ana, house*hold*, mœṇh-ana *outlet*.

anu, nuzur anu *a present*, &c. zunanu women's *apartments*, opposed to murd-anu *the mens*.

eenu, sal eenu, yearly, roz eenu, daily *pay, wages*, &c.; chob eenu, wood-*en*, resh meenu silk-*en*, the four last denote *fees, fines places*, adjectives, &c. as above.

wala, doodẖ wala, milk-*man*, roṭee wala *baker*.

wal, koṭ wal *police officer*, rukẖ-wal *keeper*.

wuya, nuch-wuya *dancer*, chul-wuya *walker*.

iya *man, lord,* mukẖun iya butter-*man,* bẖoom-iya *landlord,* bun-iya trade-*r,* from bunij *trade,* khœordiya *retailer.*

waha, hul waha plough*man,* muchẖ-waha fish-*er.*

aha, duor aha run*ner,* dœkẖ-aha *distressed.*

hara, lukur hara wood-*monger,* pun-hara *water-man.*

iyara *cutter,* gẖus iyara grass *cutter.* v. p. 166.

war *man, one, person, officer,* &c. commedwar a *candidate,* hope*ful.* v. 165.

the whole of the foregoing assume various forms in composition, as stated in pages 38, 41, and which are used as adjectives, agents, &c. thus, rus eela *juicy, luscious,* gẖuruela *domestic,* pa,el *sure-footed, good pa er,* sump-era snake-*catcher,* with many more v. p. 165 last lines.

in the feminine with numerous nouns they occur so: kuonsee gẖoree la,oon *which mare shall I bring?* kalee walee la,o, bring the black *one.* walee *woman,* doodẖ walee, milk-*woman,* cheere-walee *virgin,* ruseelee ankẖ *luscious eye.*

kar, bud kar *evil-doer,* kisht kar *planter,* modified in a variety of instances to—

gar, khidmut gar, *waiting servant,* gœnuh-gar sin-*ner,* be-gar for be-kar, idler, *un*-employed.

gur, suoda gur trad*er,* ṣaboon gur soap-*boiler.*

dar, dœkan dar, shop-*keeper,* zumeen dar land-*holder,* farm*er,* na-dar *insolvent.*

the above, and a number below, imply maker,

doer, holder, keeper, &c. as agents in *er* or adjectives of our language.

bar *bearer, shedding, raining, &c.* boord-bar *patient,* guran-bar heavy *laden,* zer-bar *weighed* down, uskhbar *shedding* tears, guohur-bar *shedding* pearls, gool-bar *shedding* roses, ghur-bar house*hold,* dur-bar *court, levee.*

burdar *bearer,* hooqqu burdar pipe *man,* nishan burdar standard *bearer,* furma-*or* hookm-burdar *obedient,* bar-burdar *loaded.*

bur, wur *carrier, bearing,* bar-wur fruit *bearing,* pueghum bur *messenger, prophet,* ruh bur *conductor,* dil bur *sweatheart, mistress.*

ban-*keeper,* bagh ban garden*er,* durban door-*keeper,* pas-ban watch-*man,* bad-ban *sail,* mihr-ban *friendly,* deed-ban *sight of a gun.*

wan —— garee wan carter, coach*man,* kishtee-wan boat-*man.*

man —— goon man art*ist,* boodh man wise *man,* biddiya-man learned *man,* bhag-man *man* of fortune, *lucky.*

baz *player, hawk,* shutrunj baz chess *player,* rindee baz wencher, dum-baz puffer, jan-baz *gallant,* dugha-baz deceit-*full,* qudm-baz *swift,* bukht-baz *daring.*

kush *drawer,* tar kush wire *drawer,* hooqqu-kush *smoker,* mue-kush wine-*bibber,* sur-kush head-*strong,* gurdun-kush *proud.*

saz *maker,* zumanu-saz time-*server,* khanu-saz home *spun* or *made,* sookhn-saz *orator,* duwa-saz *druggist,* rung saz *painter.*

geer *taker,* rah geer *wayfarer,* dust geer *patron,* goolgeer snuffers, alum geer *epidemic,* bughl-geer *embracing,* kuf-geer *skimmer.*

furosh *seller,* mue furosh wine *merchant,* puneer furosh cheese-*monger,* mewa-furosh fruit-*erer,* khood-furosh *boaster, egotist,* dust-furosh *pedlar,* ghullu-furosp *cornfactor, forestaller.*

khor *or* khwar *eater,* khoon khor, khoon khwar *murderer,* blood-*thirsty,* sood *or* biyaz-khor *usurer,* shurab-khor *drunkard.*

khan *teller, reader, lord* qissu khan story-*teller,* mursiyu-khan *elegaist,* farsee khan persian *scholar.*

go *speaker,* durogh go *liar,* behoodu *or* pooch-go *babbler,* rast go *teller* of truth, candid.

undaz *thrower,* gol undaz *gunner,* teer undaz *archer,* dust-undaz *intermeddler,* zer-undaz *carpet, floor cloth,* burq undaz *musqueteer.*

chula, —— gol chula *cannoneer.*

cheen *seizer,* sookhn cheen *a carper* at words, khoshu-cheen *gleaner,* gool cheen *florist,* nooqtu-cheen *hypercritic.*

rez *shedder,* khoon rez *shedder* of blood, murderer, shukur-rez *mellifluous,* burg-rez *shedding leaves,* rung-rez *dyer.*

kun *digger,* gor kun grave-*digger,* mœhur kun seal-*engraver,* bekh-kun *extirpator.*

zun, mar, *striker, killer,* &c. rug zun *phlebotomist,* rah-zun, but-mar *robber,* highway-*man, foot-pad,* &c. nesh-zun sting*er,* laf-zun boast*er,* jee-pet-*or* chhooree-mar *felo-de-se, suicide,* chiree-mar bird-*catcher,* ghat-*or* chuokee-mar *smuggler,* shumsher-zun *swordsman.*

shikar *catcher,* mahee shikar fish-*catcher,* meer-shikar *bird catcher, pimp,* ahoo shikar deer-*catcher.*

les or muzhub *licker,* rikabee-les or muzhub plate-*licker, sycophant,* also khayu-les *toad-eater, lick spittle, hypocrite.*

doz *sewer,* khuemu-doz tent-*maker,* chikun-doz *embroiderer,* kufsh-doz slipper-*maker,* zu-meen-doz *soaking, sunk, low.*

sho *washer,* deg sho pot-*washer, scullion,* moor-du sho corpse-*washer,* pa-sho foot-*washing,* reg *or* sung-sho *sand washer, refiner.*

put *lord, ruler, master,* sena-put *commandant,* guj-put *master* of the elephants, hindoo-put *ruler* of hindoos.

rus, rusan, *giver, hearer,* &c. dad-rus *just,* furiyard-rus complaint *hearer,* sookhn-rus *orator,* dust-rus *capable,* padshah-rus *approaching* kings, jooz-rus *penetrating, parsimonious,* fuez-rusan *gracious, generous.*

dan *knower,* farsee-dan *persian scholar,* hisab-dan accountant, na-dan *ignorant.*

indu —— shurm-indu *ashamed,* soz-indu *burning,* nuwees indu writer.

bos *kissing,* pa-or qudm-bos *kissing the foot,* dust bos *kissing the hand,* astanu-bos *kissing* the threshhold.

jo *searcher,* jung-jo *bully,* nam-jo *ambitious,* ueb jo fault *seeker, critic.*

shunas, fuhm *knower, acquainted,* &c. qudur shunas *discerner* of merit, *patron,* roo-shunas *acquainted with,* kar-shunas *expert,* sookhn-shunas *philologer,* kuj fuhm *perverse,* tez-fuhm *acute.*

suwar, nusheen *mounted, sitting,* &c. feel-shootr-palkee-kishtee-suwar *seated* on or in an elephant, camel, chair, boat, &c. shuh suwar swift *rider,* tukht nusheen, *seated* on a throne, ja-nusheen *locum tenens,* dil-nusheen *impressed on the heart.*

bukhsh *giver,* khuta bukhsh *pardoner* of sins.

posh *hider, hidden,* purdu posh *concealer* or *winker* at faults, roo-posh *concealed.*

purust *adorer,* shikum-purust belly-*worshipper, epicure,* ashna-purust *friendly.*

dost *friend,* dooshmun *foe,* resemble our *philo* and *anti,* wutun-dost *patriot,* zun-dost *uxorious, fond of women,* zun-dooshmun *woman hater.*

purwur, nuwaz, pal *protector,* &c. ghureeb purwur *protecting* the poor, yuteem nuwaz, the orphan's *friend,* go-pal *cow herd.*

bund *binder, button, bolt,* jild bund book-*binder,* nuul bund farrier.

amoz *taught,* nuo amoz *novice, tyro,* &c.

purdaz, koon *manager,* kar purdaz, kar-koon *managing* business, *factor.*

nooma *shewer,* & rah nooma *conductor,* khoosh, *or* bud-nooma *good* or *bad looking,* qiblunooma *a compass.*

ashob *inflaming,* dil ashob *inflaming* the heart.

pizeer *affecting, able,* &c. dil-pizeer *touching the heart,* turbiyut-pizeer *tractable,* murummut-pizeer *repair-able.*

mal *trodden, beat down,* &c. pa,e-mal *ruined,* roo-mal, dust-mal *a handkerchief, towel,* &c.

bundee, jumuu-bundee, a rent-*roll,* zuban-bundee *an affidavit,* danu-bundee *an appraisement* of grain.

the adjunctive and prepositive form of composition may even give an opposite meaning to the compounds, as sal-khoord, *stricken* in years, khoord-sal *of tender* years.

roo, rookh *face, cheek.* puree-roo fairy-*faced,* gool-rookh *rose-cheeked.*

fureb, *stealer,* dil fureb heart-*stealer, mistress.*

ungez *exciter,* atush ungez *incendiary,* fitnu-ungez, *mutineer.*

azar *disturber,* murdoom-azar *tyrant*

kœsha *opener,* mœshkil kœsha *solver* of difficulties, dil-kœsha *cheering the heart.*

gœdaz *melter,* dil gœdaz, heart-melting, *affecting,* tun gœdaz *melting* the body, *enervating.*

ruo *walking,* tez ruo, *swift-footed,* pus-ruo *going behind,* pesh-ruo *going before.*

been *seeing,* pesh been *foreseeing, provident,* nurdeck been *short sighted,* door-been *spy-glass.*

khwah, undesh, tulub *wisher, thinker,* &c. khuer khwah well-*wisher,* door undesh *provident,* rishwut tulub *wanting* a bribe, *corrupt,* aram-tulub *lazy.*

soz *burner,* alum soz *burning* the world, as a *great beauty, tyrant.*

ufshan *shedding,* gœl ufshan *scattering* roses.

fishan ——, ushk fishan *shedding* tears.

ufroz *illuminating,* buzm-*or* mujlis-ufroz *cheering* an assembly.

gœstur *distributing,* udl-gœstur *just, administering justice*

shikun *breaking,* uhd-shikun *promise breaker.*

mohun, rœba *attractor,* mun mohun, dil rœba heart-*alluring,* ahun rœba *the magnet,* kuh-rœba *amber.*

yab, ran *obtaining, finding,* kum-yab *scarce,* kam-yab *or* ran *fortunate, obtaining one's wishes.*

gœzar *rendering,* shœkr-gœẓar *grateful,* mal-gœẓar *paying taxes.*

dœkhtu *pierced, stitched,* whence jigur-dœkhtu *heart-pierced,* chushm-dœkhtu *hood winked.*

zadu, zad, za *born,* &c., shuh zadu king's son, *a prince,* khanu zad *domestic,* wilayut za *born* abroad, meer-*or* mir-za *lord's son.*

bẖur, pœr *full, all,* &c. peṭ bẖur belly-*full,* rat bẖur *all* night, din bẖur *the whole* day, kumur bẖur *up to* the waist, pœr fureb *or*-funn *artful.*

jog *able,* kẖane jog *eatable,* peene jog drink-*able,* huṇsne jog *laughable.*

wur, awur *possessing,* jan wur *having* life, an animal, nam-wur *famous,* dil-awur *brave.*

mund, faịdu mund profit*able, beneficial,* duo-lut-mund *wealthy,* durd mund *compassionate.*

wunt, bul wunt power*ful, strong,* dẖun wunt *rich.*

nak, huol nak fear*ful, timid,* shurm nak *bashful.*

geen, ghum geen sorrow*ful,* rung-geen *coloured.*

een, eenu, chob een wood*en,* kum-een-u *mean.*

sar, shurm sar *full* of shame, *ashamed.*

aloodu, gurd aloodu dust*y,* khoon aloodu blood*y,* ghœbar-aloodu *cloudy.*

amez, mukur amez deceit*ful,* shukur amez *sugared,* khak-*or* gurd amez *mixed with dust.*

goon, neel goon blue *coloured,* zafran goon saffron-*hued,* gœlab-goon *rosy* or like—

fam, gœl fam rose-*coloured.*

mail, subzee mail green*ish,* or mail bu subzee.

the last ten or twelve adjunctives apply to possession of *quality, colour,* &c.

dan, nas dan snuff-*box,* numuk dan a salt-*cellar,* qulum dan *pen* or *ink stand.* v. 176.

khanu, bawurchee khanu cook-*room, kitchen.*

gḥura, bḥoom gḥura ground *floor* or *cellar.*

muḥul, chor muḥul *seraglio.*

suraٍe, ḥurum suraٍe *ditto,* karuwan suraٍe *caravansary,* suraٍe-uhliyu *seraglio!!*

sala, sal, ṭuk sal *the mint,* gaٍo sala, cow-*house,* gḥor-sal *stable,* dḥurum-sala *alm's house.*

jah, murtubu *rank, dignity,* ạlee jah *of high rank,* sikundur-jah *high as alexander,* asman-jah *high as heaven.* v. page 56.

gah, aram gah sleeping *room,* gœzur-gah *ford.*

stan, hindoo-stan *india,* bo-stan *garden.*

istan, gœl-istan rose-*garden,* goristan *burial ground,* kohistan *highlands.*

ustḥan, dew ustḥan *temple, house* of god.

shun, gœl shun rose *bed* or *garden.*

zar, zer, lalu zar tulip *bed,* gœl zar *flower-place.*

baṛee, waṛee, baṛa, gœlab baṛee, rose garden, pḥool waṛee flower garden, panbaṛee betel *yard,* imam baṛa, rusool baṛee *temple, chapel.*

gunj, nuwwab gunj viceroy-*market.*

gola *mart,* lon gola salt-*market,* bḥugwan gola.

ṭola, ṭolee, muchḥlee ṭola fish-*street,* &c.

abad *abode,* ukbur abad, the city of ukbur, *viz.* agra, ilah-abad *the city of god.*

nugur *city*, chundur nugur moon-*town*, our chandernagore! da,ood nugur *david's town*, moosa nugur *moses' town*, jue nugur *victory town*, ram-nugur *jove town*.

poor, ghazee poor hero-*town*, kanh poor *cupid town*, our *caunpore*.

shuhr, unoop shuhr the incomparable city alias *anopshire!*

guṛh, bijue guṛh, futiḥ guṛh *fort* victoria.

bḥoom, beer bḥoom warrior-*land*.

bazar, qasim bazar the *market* of qasim.

kḥund, rohil kḥund the rohila *country*.

gaṇw, chuṭ gaṇw lamp-*town*, muchḥlee gaṇw *fish-town*, whence *mazgaon!*

mala, rag-mala song or tune *book*, *necklace*, *garland*.

namu, shah namu the *book* of kings, roz-namu *journal*, ishtihar-namu *proclamation*.

the whole from *dan* might be termed local adjunctives, as they all seem to imply some *place*, *rank*, *town*, &c. guṛhna *to hew* gives both guṛh and guṛhee *fort*, *fortress*.

an extensive class of attributes results from the junction of adjectives (participles included) and nouns, or adjectives with adjectives; as another also does from two nouns repeated or conjoined, thus;

kooshadu-dil, open-*hearted*. shikustu-khatir, mun-mulcen, broken-*hearted*, &c. zur-must,

dḥun-mudḥee, *purse*-proud. tihee-dust, chḥoo-chḥa-hatḥ, empty-*handed*, &c. tundoorost, healthy, well. poor mughz *well filled*, kul-jeebḥa, siyahkam, foul-*mouthed*. pust-boolund, nu-shebfuraz, ooncha-neecha, rough, rugged, uneven. bḥula-chunga, ṣuḥeeḥ-salim, sound, safe and sound. doobla-putla, slender. moṭa-tazu, plump. door-duraz, distant. chuora-chukla, spacious. khurab-khustu, ruined. oolṭa-poolṭa, zer-zubur, topsy-turvy. gaṷo-doom, taper, sloping, *a cow-tail*. moonḥ-zor, seenu-zor, headstrong, hard-*mouthed*, unruly, obstinate. ahoo-chushm, mirg-nuen, fawn-*eyed*. timorous, bashful. goolab-chushm-meek-*eyed*, &c. mahee-poosht, convex, *fish-backed*. sug-ṣifut *currish*. bun-manoos, savage. murd-mizaj *manly*. poombu-duhun, mealy-*mouthed*, afut-zudu *calamity struck*, pale-mara *frost bitten*, burq-zudu, gaj-mara *struck with lightening*.

numerons nouns of reciprocation, &c. are formed in this manner :—kuha-kuhee *altercation*. chooma-chaṭee *dalliance*. mara-maree, *scuffle*. dekḥa-dekḥee *emulation*. duoṛa duoṛee *hurry flurry*. mookka mookkee, ghoosum ghoosa *fisty-cuffs*. bat cheet, gooft o goo, qeel o qal, gup shup *chit chat, conversation, tittle tattle*. galee giluoj *a brawl, reciprocal scolding*. ghool ghupara, shor shur,

ḍhoom ḍham *uproar, hubbub, noise, hurly-burly, pomp and splendour.* peech-panee, *wish-wash, slip slop.* saz baz, cheez-bust, kul kanṭa, deru ḍunḍa, ṭunṭ gḥunṭ, *furniture, baggage, gear.* ugur bugur, bulaṛe booghma *stuff, trash, trumpery.* kuch buch, luṛke bale, luṛke puṛke *young ones, brats,* gḥur bar, khan o man *family, household,* mukur-chukur *deceit,* khoord-boord *embezzlement,* jḥooṭh mooṭh a *lie, fiction,* pech pach *evasion,* heelu-huwalu, ṭal muṭol *prevarication,* udul budul *chopping* and *changing.*

these are produced generally by a kind of alliteration that seems quite congenial with a hindoostanee ear, there being few motions or accidents connected with sound, hurry, &c. which are not accurately discriminated by a large class of imitative verbs for this purpose that may properly be styled reiterative; whence jḥun jḥun *jingle,* ṭḥun ṭḥun *clink,* bḥin bḥin *buzzing,* sun sun *simmering,* pḥoos pḥoos *whispering,* kḥul kḥul *undulation,* kilbil *peristaltic motion,* ḍhuk ḍhuk *palpitation:* besides these, we often meet with the colloquial repetitions which prove at first so disgusting to strangers, viz. roṭee-oṭee chḥooree-ooree, chuokee-uokee, basun-wasun, rusee-wusee, whose reiterated syllables are not always, in my opinion, wholly useless; on the contrary,

they may occasionally possess a very comprehensive meaning; such as *bread,* or any thing of the kind to eat; a *knife,* or any cutting instrument, wanted in a hurry to cut with; a *chair,* stool, bench, seat; a *plate,* dish, vessel, bason, &c. and rusee-wusee probably means a rope, cord, string, or in short any thing to tie with, when in great haste. to the foregoing, many more may be added, that cannot be enumerated in this work, but of which a competent notion may be formed from similar combinations in the scottish and other semi-barbarous dialects, often much more expressive than the most refined language. *croudy, moudy, ranty, tanty, stoop* and *roop,* to the ear of a caledonian will *sound* well enough, but after perusing the present remarks, the *sense* must become pretty apparent by a little reflection about *lang kale, kale runts, stump, rump, &c.*

personal and other nouns, over and above those already inserted, are likewise expressed by the present and perfect participles; as the following all spring from infinitives, bukna to *speak,* dhurna *to place, dun,* &c. rumna *to roam,* a *park.*

bukta *eloquent, orator.* bolta *the soul, reason.*
dhurta *debtor.* lugta *expence, charge.*
kurta *doer, actor, agent* data *giver, generous.*
rumta *pilgrim, rover.* mungta *beggar.*

kẖata *granary.* chuheeta *darling.*
chẖata *umbrella.* kẖoolta *open, wide.*
puṛta *average.* janta *knowledge.*
manta *sway, influence.* sookẖa *drought, dry land*
multa *worn coin.* pooja *worship, adoration.*
pẖirta *rejected returned.* gẖera *circle, blockade.*

many are also the same as the infi. *or* imp. rona *weeping, tearful,* sona *sleepy,* mootna *pisser,* nuchna *dancer,* sikẖ *scholar,* jan *soul, life, conjuror,* especially in composition, buṛ-bol *boaster,* dil-chul *brave,* unkẖmoond *inexperienced,* and to this form by adding ee, we have bolee *speech,* muree *mortality,* pẖeree *circuit,* kẖojee *searcher,* joṛee *pair.* a reduplication of the neuter or active preterite, with the causal, denotes any thing ready done, as buna bunaya *ready made,* seekẖa sikẖaya *ready taught,* pukka pukkaya *ready cooked,* kẖoda kẖodaya *ready dug,* applicable whenever the verbs admit of such a conjunction.

for words numerically compounded, consult pages 201 observing that several names of places, &c. are thus formed, viz. chihil-sitoon [forty pillars, a palace at ghazeepoor, so called, which our countrymen, who attend little to true pronunciation, very easily convert to *chelsea-tomb!*] bara-duree, puch-muhla, tirpuoliya, tirsoolee, chihil-pa,e, char-pa,e, which will prove so obvious, after consulting the numerals, that the least attention will make the learner master of this mode of composition.

the following proper names (with many more that cannot be enumerated here) are much used among the mœsulmans: buhadœr ulee the *warrior* of ulee: khœda bukhsh the *gift* of god: ubdœllaḥ the *slave* of god: ghœlam mœḥummud the *slave* of mœḥummud: kulbḥusun the *dog* of husun: ụzeez œllaḥ *dear* to god. mœueyœn œd deen *defender* of the faith. ụsud ụlee the *lion* of ulee: sher mœḥummud the *tiger* of mœḥummud.—

and as few names in this language are not derivatives compounded, the hindoos also have their krishœn-due¸al, gunesh-das, ramsingḥ, &c. though it must be admitted, that the natives of every description are apt to give their children, on particular occasions, the most humiliating appellations, from a superstitious notion that this will appease or propitiate an offended deity: whence—koorkoọ *sweepings*, pḥenkoo *outcast*, ko¸ela *charcoal*, kookur *dog*, kale *blackèy*, chḥekuọee *six cowries*, chirkiṭ, *dregs*. some names have their origin in the time or place of the person's birth, &c. thus mungụlee, boodḥoo¸ etwaree, ramzanee, jungulee, lushkuree, muedanee; ṭeepoo, from ṭeep *mark* whence teepoo ṣaḥib ṭippoo saib! while others are in fact a kind of titular compellation assumed by or conferred on individuals or particular classes of men; such are—

mirza, meerza, beg, agha, khaja, for mŏghuls, &c. *sir, lord, master.*

meer, sueyuds; shekh, shekhs; khan, puṭhans or *rohillas, afghans.*

muha raj, kooṇwur, rana, apa, priṭhee pal, muha bulee *prince, highness,* &c.

moolla, muoluwee, punḍit *doctors,* &c.

raạe, singh, rajpoots and sikhs.

ṣaḥib, ṭhakoor, ḅaboo, lala, jee, ruora, miyaṇ *lord sir, master, worship,* &c.

sah, seṭh *bankers.*

shah, saạeeṇ, gosaạeeṇ, gooroo, peer, peer moorshid, baba, bhugut, ṣoofee, moonee, *mendicants, monks, teachers, and holy men.*

paṇḍe, tiwaree, misur, ḍhoobe, gaịkwar *titles of various classes of brahmuns, princes.* v. 166.

khoodawund, huẓrut, ap, junabi ạlee, juhaṇ punah, qiblui ạlum, moonee, and some others are used for *worship, highness, saint,* &c. but they are best acquired by practice; yet we must not omit here those conciliatory appellations that are so commonly used in hindoostan for people in humble stations, since it clearly shows to what lengths the natives carry their flattery and politeness to each other.

mihtur *prince* is conferred on *a sweeper,* (called also hulalkhor) *weaver, vintner,* &c.

khuleefu *caliph* is conferred on *a tailor, cook, shoemaker, tradesman,* &c.

ōsta *master* is conferred on *a barber*.

chuodḥuree, muhto, muhra *chief, head*, is conferred on various people, such as buniyas, *dealers in grain*, ko,erees, *gardeners* and *bearers*.

bihishtee *divine* (too often degraded, by bad pronouncers among us, to *beasty!*) *a waterman*.

the names of places may in general be traced by attentively considering what I have already said in page 180 on this subject; and the learner will recollect, that besides their founders, the indians also use the names of the different divinities, prophets, saints, &c. compounded with abad, poor, nugur, &c. formerly enumerated, (and sometimes with gaṇw, whence chuṭ-gaṇw, buṛa-gaṇw, kuhlgaṇw, more familiarly chittigong, buragong, and colgong). when any occur without one or other of these particles, they may in general be considered as primitives, or compounds involved in impenetrable obscurity, to those who are not well versed in the sunṣkṛit or some other aboriginal speech, whence it was refined from the purakrit or vulgar tongue.

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128 a sort of mechanical table of the arabic forms, most common in the hindoostanee, may be now submitted to the learner, who will hereafter reap advantages from it, proportioned to the pains he may bestow on the whole of the

examples below, as they all apply to the persian and arabic languages, both of which he, may yet find it his duty and interest to acquire, as well as the hindoostanee.

there are certain letters termed servile, *viz.* u h y ee n w oo m t l s, because they alone assist in all the changes and inflexions to which words are subject in arabic; the rest, including also the serviles, are all found as radicals, or such letters as must always remain in the vocable under discussion, in whatever state it may be found.

to distinguish the serviles in each example, they and their short vowels will appear in italics, but the intermediate diacritical points, or short vowels of the roots, u i œ, though constantly changing their position, may be generally retained as roman, since one or other of them must exist in every word, which is not the case with respect to the serviles, whose relative position and peculiar effect, however, will best appear from inspection.

fu,ul *act*, and its branches, fa,il *agent*, mufool *object*, &c. are the standard forms in arabic grammars, but from the equivocal letter u, it was so troublesome to the hindoostanees, that they have for a long time preferred zurb, &c. below, as a much easier model than fu,ul. I have therefore followed their example in this

respect, though, in syllabling words, they generally call the first, fa kulimu, the second, ụen kulimu, and the third lam kulimu, from the component letters of fụ,ụl, *viz.* fa f, ụen ụ, and lam l, the u being merely a short letter, not counted as a radical, but so essential to the pronunciation of each root, that I have marked those vowels only in italics, whose appearance depends entirely on the serviles in each, as in ẓurb*ut*, the t being a mere servile letter, whereas the radicals ẓ r b, will be traced in the remotest branches, *mooẓarib*ut, &c. in some of the various inflexions, the learner will discover a reduplication of the radical letter, and should recollect this circumstance along with the different positions of the shorts u i œ, the long a ee oo, and the serviles t m, &c. these being, in fact, the grand pivots whereon the whole scheme of the arabic conjugation, declension, &c. hinges, the general mechanism of which will appear perfectly simple and evident in the annexed hindee-arabic prospectus. this tabular view will answer almost every useful purpose of the practical hindoostanee, persian, and turkish scholar, while it will, at the same time greatly promote the study and knowledge of arabic, so essential for the profound orientalist, that it ought, sooner or later, to be acquired by every person who wishes to cut a capital

figure in the moosulman department of eastern learning.

hindee-arabic mirror, or prospectus.

1 ẓurb	these are termed simple triliteral roots or infinitives, which serve as a model for the inflexions or ramifications of all such arabic words whose active participles become like *ẓarib*, and the passives *muẓroob*; the local nouns *muẓrub*, or *muẓrib*; instrumentals *miẓrub* or *miẓrab*; incrementals invariably *uẓrub*; hyperbolicals *ẓurrab*, *ẓirreeb*, ẓuroob, ẓureeb, ẓoorrab, making five forms: the adjectives or concretes, in all 14, often are the same as some of the roots or superlatives and hyperbolicals here, viz. ẓurub, ẓoorab, &c. or resemble the universal incrementals *uẓrub*; but the most common, besides those two, in the hindoostanee, are ẓureeb and ẓooroob, particularly ẓureeb, the model of shureef *noble, a noble*, ḥukeem *doctor, physician*, and the like. from any one of these forms in the margin, similar examples, but of very dif-
2 ẓirb	
3 ẓoorb	
4 ẓurub	
5 ẓirub	
6 ẓoorub	
7 ẓurib	
8 ẓur*ab*	
9 ẓir*ab*	
10 ẓoor*ab*	
11 ẓurb*ut*	
12 ẓirb*ut*	
13 ẓoorb*ut*	
14 ẓurub*ut*	
15 ẓurib*ut*	
16 ẓur*abut*	
17 ẓir*abut*	
18 ẓoor*abut*	
19 ẓurb*a*	
20 ẓirb*a*	
21 ẓoorb*a*	
22 ẓurb*an*	
23 ẓirb*an*	
24 ẓoorb*an*	
25 ẓurub*an*	
26 ẓuroob	

27 ẓœroob
28 ẓœroobut
29 ẓureeb
30 ẓureebut
31 ẓurboobut
32 ẓurabiyut
33 muẓrub
34 muẓrib
35 muẓrubut
36 muẓribut
37 muẓrœobut

ferent words in letters and meaning, might be produced, and may occur in every page of the turkish, hindoostanee, and persian tongues, but two or three only must suffice as a specimen of the whole: qutl *slaughter*, qatil *a slayer* or *slaughterer*, muqtool *slain*, muqtul *place of execution*, miqtul *instrument of death*, uqtul *not in use*, quttal *murderous*, quteel, &c. *not use*. for the two forms of this word not used, we may produce ukṣur *general*, from kuṣrut *frequency*, of the form ẓurbut, and uẓlum *tyrannical*, from ẓœlm *oppression*, like ẓœrb, with ghureeb *humble*, ghœrbut (ẓœrbut) *humility*: few radicals in arabic being ramified through every form in that language, the scholar therefore must not wonder at seeing roots occasionally defective in some one or other of their branches, or at his being now and then puzzled with certain changes, until, as a more accomplished orientalist, he can acquire all the necessary information respecting the tuṭleelat from arabic grammarians. this will ultimately obviate every difficulty, which certainly may be the case after a reasonable period of residence in british india, and the previous acquisition of those *sine qua nons* of that vast region, the hindoostanee and persian tongues.

we have now reached the augmented triliteral and quadriliteral infinitives, whose active and passive participles, when they really do exist, occur thus:

38	*iẓrab*	*mooẓrib*	*mooẓrub*
39	*tuẓreeb*	*mooẓurrib*	*mooẓurrub*
40	*mooẓarubut*	*mooẓarib*	*mooẓarub*
41	*iẓtirab*	*mooẓturib*	*mooẓturub*
42	*inẓirab*	*moonẓurib*	*moonẓurub*
43	*tuẓurroob*	*mootuẓurrib*	*mootuẓurrub*
44	*tuẓaroob*	*mootuẓarib*	*mootuẓarub*
45	*iẓribab*	*mooẓribb*	
46	*istiẓrab*	*moostuẓrib*	*moostuẓrub*
47	*iẓreebab*	*mooẓrabb*	
48	*ẓurbubut*	*mooẓurbib*	*mooẓurbub*
49	*tuẓurboob*	*mootuẓurbib*	*mootuẓurbub*
50	*iẓrinbab*	*mooẓrunbib*	
51	*iẓribbab*		
52	*ẓurnubut*		
53	*ẓurbubut*		
54	*ẓuorubut*		
55	*ẓurwubut*		
56	*ẓuerubut*		
57	*ẓuryubut*		
58	*ẓurbat*		
59	*tuẓurboob*		
60	*tuẓurnoob*		

the quadriliterals, as they are called, might furnish iqtal, mooqtil, mooqtul, tuqteel, mooquttil, mooquttul, &c. were those as much in use as mooqatulut *mutual slaughter*, mooqatil, mooqatul actually are. 44 implies *affectation*, and 46 a desire or inclination. from ẓurb*ubut* to *iẓrinba*, these quadriliterals really make their

61 *tumuẓroob* appearance so rarely in either the
62 *tuẓurboot* persian or hindoostanee, that we
63 *tuẓuoroob* might have easily dispensed with
64 *tuẓurwoob*, their insertion, had I not wished
65 *tuẓueroob* to exhibit a general view of these
66 *tuẓurbee* curious forms, many of which
67 *iẓrinbab* will aid the scholar in the deriva-
68 *iẓrinba* tion and composition of innumerable vocables in the four grand languages of the moosulmans, by a slight attention to the mechanism of ẓurb alone, through every stage of its various transformations in the present sketch of the foregoing list, comprehending the whole *roots* called musdur or infinitives, including all their possible derivatives, the participles of the last 18 excepted, which either are totally wanting or never can be adopted in the hindoostanee and persian. several of the *roots* are denominated *meemee* from their initial being m. thus 33 muẓrub, 34 miẓrub exactly resemble the locals of zurb and zirb, which proves what has been asserted in page 191 that various parts of speech are at times confounded with or encroach upon each other's more immediate province, like our own abstracts *justice, acquaintance, relation, majesty, beauty,* applicable likewise to persons, so curiously in french, that the *king* even is transformed by the fiat of *grammar* to her majesty, though no woman in

her own right can by the salic *law* become so in consequence of sex alone.

by way of exercise, let us suppose the existence of a word, such as hhld, varied through all the 68 radical forms, as hild, hoold, hulud, &c. as far as *ihlinda*, corresponding with *iẓrinba*, we have nothing more to do than to frame from these in rotation thus: halid, muhlood, muhlud, mihlud, uhlud, hullad, huleed, mœhlid, mœhlud, mœhullid, mœhullud, mœhalid, mœhalud, mœhtulid, mœhtulud, mœnhulid, mœnhulud, mœtuhullid, mœtuhullud, mœtuhalid, mœtuhalud, mœhlidd, and so on to the number 50, beyond which these participial branches are seldom met with, upon either hindoostance or persian ground.

it may be said, that many of these forms, in any given word, are not in use; be it so, but they may all occur in half a dozen of examples, and it signifies nothing to the expert scholar whether inṣaf *justice*, mœnṣif *just*, tuṣneef, *composition*, mœṣunnif *an author*, be the examples under inspection, or their prototypes, iẓrab, ihlad, mœẓrib, mœhlid, tuẓreeb, tuhleed, mœẓurrib, mœhullid, or any other conformous vocables. some instances like ilm *knowledge*, ạlim *knowing*, muụloom *known*, tuụleem *instruction*, mœụllim *preceptor*, mœụllum *taught*, &c. ụql *reason*, ạqil *wise*, muụqool *reasonable*,

&c. may, at first sight, seem more intricate than they will prove in reality, as the knack of forming them also is very readily acquired by the attentive student; nay hadee *guide,* qazee, mooftee *judge,* daęę *claimant,* moonshee *secretary,* from hooda *guidance,* quza, futwa *decree,* duuwa *claim,* insha *composition,* with a numerous tribe of this description will soon become so familiar, as to be easily imbibed *en passant* through such formations, in which sail *querist,* musool *questioned,* muhdee *guided,* muduoo *claimed,* and some few more may nevertheless be troublesome enough to the hindoostanee tyro.

admitting that in arabic the vocables sinf, sunf, &c. mean *snuff,* sanif *snuffer, snuffy,* musnoof *snuffed,* musnuf *snuffing place,* misnuf *snuffing spoon,* usnuf *snuffier,* sunnaf *snuffiest,* isnaf *snuffing,* moosnif *snuff giver,* moosnuf *receiving snuff,* tusneef *making snuff,* moosunnif *snuff-maker, snuffist,* moosunnuf *made into snuff,* moosanufut *mutual snuffing,* moosanif, moosanuf, tusanoof *affecting to take snuff,* mootusanif mootusanuf; we are thus furnished with a mechanical specimen of arabic roots and ramifications, applicable so far to thousands of such examples, and though the one here introduced be *suppositious* entirely, it may convey a correct notion of all the rest, to persons who have minds

to conceive and heads to guide philological operations of this sort from any of the 68 roots.

129 plurals in arabic are divided into regulars, duals, paucals, and multitudinous, in all 36, besides the duals, which are known at once by the simple addition of uen to any form, whence ẓidduen *opposites*, waliduen *parents*, and ṭurufuen, *both parties*.

1 *mooẓ*rib, mooẓribat
1 *mooẓurrub* mooẓurrubat
1 *tuẓurroob* tuẓurrobat
2 *mooẓ*rib, mooẓrib-een
3 *mooẓ*rib, mooẓrib-oon

these are termed perfect plurals; *at* is the most common of them in hindoostanee, and when the noun ends in *ut*, this at once becomes *at*, as ḥalut *a condition*, ḥalat, afut *calamity*, afat, &c. een is more used than oon, though neither are very frequently met with in the hindoostanee.

4 ẓurub, ẓur*ee*b, ẓoorb.
5 ẓur*a*b, ẓuribut.
6 ẓ*i*rub, uẓroob.
7 ẓoor*a*b, ẓirbut.

the three first give uẓrab, and thus ṭuruf *side*, uṭraf, shureef, *well-born*, ushraf, *gentry*, which is the only form of these very familiar in the hindoostanee, though not, as in arabic, restricted to nouns of paucity. plurals of the form uẓrab, may belong to radicals like ẓoorb, ẓurub, and some others, as well as ẓureeb; an observation that may be extended to the rest, kumal, ku-

malat, *perfections;* and some have two plurals depending upon one or different singulars, though their signification be the same. ghoolam *a slave,* has ghilmut in the plural, like zirbut, also ghilman, but they seldom occur.

8 z̤urb, z̤ooroob thus khutt̤, khoot̤oot̤, *letters,* huqq h̤ooqooq *rights,* funn f̈oonoon *arts.*

9 z̤ureeb, z̤ooruba shoorufa, shureef, *gentry,* h̤ukeem, h̤ookuma *doctors,* ghureeb ghooruba *the poor,* umer ool oomura *lord of lords.*

10 z̤arib*u*, z̤uwarib saniḥu, suwaniḥ *romances.*

11 z̤irab*u*, z̤ura.ib risalu *troop,* rusa.il *troops.*

12 iz̤reeb, uz̤areeb iqleem uqaleem *climates.*

13 z̤irb, z̤irab ibd, uibad *servants.*

14 z̤urb, uz̤riba nubee *prophet,* umbiya.

15 *muz̤*rub, muz̤arib munṣub *post,* munaṣib.

16 *muz̤*roob, muz̤areeb, mushhoor *notable,* mushaheer *notables,* munshoor, munasheer *diploma-s.*

17 z̤urb, z̤urabee uhl *person,* uhalee.

18 z̤urb*a*, z̤urab*a* futwa̤ *decree,* futawa̤.

19 z̤oorb*an*, z̤urabeen soolt̤an *king,* sulat̤een.

20 uz̤rub, uz̤arib ukbur, ukabir *grandee-s.*

21 tuz̤reeb, tuz̤areeb tuṣweer *picture,* tuṣaweer.

22 uz̤rubee, uz̤aribut — —

23 z̤irb*ut*, z̤oorubut qaz̤ee, qooz̤at *judges.*

24 z̤irb*ub*, z̤urabib dirhum *drachm,* durahim.

25 z̤oorub, z̤oorba h̤oolyut, h̤oola.—

26 z̤irub, z̤irbut firuq, firqut.—

27 ẓoorb, ẓurb	foolk *heavens,* fulk *fate.*
28 ẓirab, ẓooroob	kitab *book,* kootoob *books.*
29 ẓarib, ẓurubut	ạmil, ụmulut *rulers.*
30 ẓarib, zoorrab	jahil *ignorant,* jooh-hal.
31 ẓirab, ẓirban	ghizal *fawn,* ghizlan.
32 *muẓ*reeb, ẓurbạ	mureeẓ, murẓạ *patients.*
33 *uẓ*reeb ẓoorabạ	useer, oosarạ *captives.*
34 *tuẓ*ribu, tuẓarib	tujribu *experiment,* tujarib.
35 ẓirb*ab*, ẓurabeeb	qirṭas *parchment,* quraṭees.
36 ẓurb*eeb*, ẓurabibut	furzeen, furazinut,—.

some of the above forms, especially those left—*blank,* are of no great use in the hindoostanee. words having medial a or uo in the singular, are often thus formed in the plural, like uẓrab, ḥal *state,* uḥwal; bab *chapter,* ubwab; mal *wealth,* umwal; fuoj *army,* ufwaj, muoj *wave,* umwaj; in which the radical letter corresponding with r of uẓrab, is converted, by a process peculiar to the arabic, to w, as in the foregoing examples, which with yuom *a day,* ueyam *days,* may evidently serve, in the meantime, as practical models of all the rest. besides these arabic modifications of plurality, we must moreover recollect that *ha, at, gan, an, jat,* present themselves as persian plural signs occasionally in the hindoostanee: bar-ha *times,* murdan *men,* buch-gan *children,* bagh-at *gardens,* ẓilu-jat *provinces,* and that the former often admit a

hindoostanee sign of that number superadded to their own, whence uḥkamoṇ *orders,* ushrafoṇ *nobles,* ɔ̣muraoṇ *grandees.* see principles 40 and 41, page 71.

reduplicated final consonants were formerly omitted by me as inconvenient and uncouth; yet, as their mere appearance can do no harm, but rather some good, in the arabic department of the hindoostanee, I have endeavoured to preserve them in the roman character also; whence ḥuqq *right,* khutt̤ *epistle,* ḥudd *boundary,* ḥiss *sense,* rudd *rejected,* diqq *vexed,* especially as these now prepare us to meet with khœt̤oot̤ *epistles,* ḥœqooq *rights,* ḥœdood *boundaries,* muḥdood *bounded,* mœḥuqqiq *having a right,* muḥsoos *sensible,* murdood *condemned,* mudqooq *hectic,* agreeably to the standard for each respectively, viz. ẓurb, ẓirb, ẓœroob, muẓroob, mœẓurrib, to which the reader may refer, contrasting the three radicals of zurb with those of ḥuqq, ḥudd; of ẓirb with ḥiss, diqq, and so on with all the rest, as they may yet catch his eye in the hindoostanee, persian, turkish, and arabic languages; to the whole of which my present *ne plus ultra* scheme of hindee-roman orthoepigraphical alphabet will apply with the greatest ease and perspicuity; nay, with two or three slight additions, it may be ex-

tended as a universal character to every tongue under the sun. among the other thorny paths of arabic etymology, a string of 36 barren or unproductive roots are enumerated, under the title of ismi jamid *dead nouns*, which they actually are, so far as relates to the hindoostanee, as it can hardly boast of more than a dozen of them existing in this living language.

130 the subjoined cardinals are so arranged that the first in the line is the one most used, the others, up to eleven, are merely component parts of compounds, the whole of which will be evident from inspection, and their etymology here will so far assist the learner's memory in this rather difficult department of hindoostanee philology, as many of the persian numerals have also been added for this purpose in italics.

cardinals.

1 ek, ega, eka, *yuk*.
2 do, ba, b, be, bu, be,a, *doo*.
3 teen, te, tir, ti, tr, tuen, t, *si*.
4 char, chuo, cha, chal, chuor, *chuhar*.
5 panch, pun, puen, puch, *punj*.
6 chhu, chhe so, chhe,a, chhi, chha, *shush*.
7 sat, sut, suen, suta, sa, *huft*.
8 ath, uth, utha, us, ur, *husht*.
9 *nuo*, con, nuw, nub.
10 dus, ruh, *duh*, luh, ces, as, wun, pun, th, tur, see, we, be.

11 ega-ruh, *yaz duh.*
12 ba-ruh, *duwazduh.*
13 te-ruh, *seez duh.*
14 chuo-duh, *char duh.*
15 pun-druh, *panz duh.*
16 so-luh, *shanz duh.*
17 sut-ruh, *huft duh.*
18 uṭha-ruh. *hushtduh.*
19 con-nees. *nuozduh.*
20 b-ees. *beest, bist.*
21 ek-ees. *the persian*
22 ba-ees. *teens clearly*
23 te-ees. *come from*
24 chuo-bees. *yuk uz*
25 puch-ees. *duh one*
26 chḥu-bees. *above ten,*
27 suta-ees. *doo uzduh*
28 uṭha-ees. 2 *above*
29 con-tees. 10, *&c.*
30 t-ees. *see.*
31 ek-tees.
32 bu-tees.
33 te-tees, tuenṭees.
34 chuo-tees, chuon-tees.
35 puen̤-tees.
36 chḥu-tees.
37 suen̤-tees.
38 uṭh-tees, urtees.
39 con-talees, concha-lees.
40 chal-ees, *chihil, chil.*
41 ek-talees.
42 be-alees,
43 te-talees, tuenṭalees.
44 chuo-alees.
45 puen̤-talees.
46 chḥe-alees.
47 suen̤-talees.
48 uṭh-talees, urtalees.
49 con-chas.
50 puch-as. *punjah.*
51 eka-wun.
52 ba-wun
53 tir-pun, tripun.
54 chuo-wun.
55 puch-pun, pucha-wun.
56 chḥu-ppun.
57 suta-wun.
58 uṭha-wun,
59 con-suṭh.
60 s-aṭh *shust.*
61 ek-suṭh.
62 ba-suṭh.
63 tir-suṭh, tresuṭh.

64 chuo-suṭh.
65 pueṇ-suṭh.
66 chḥe,a-suṭh, chḥa-chḥut.
67 sutsuṭh.
68 uṭh-suṭh, ursuṭh..
69 con-huttur.
70 sut-tur. *huftad.*
71 ek-huttur. *all the*
72 bu-huttur. *decimals*
73 ti-huttur. *are treated*
74 chuo-huttur. *as with*
75 puch-huttur. *us, from*
76 chḥi-huttur. *beest o*
77 sut-huttur. *yuk* 21,
78 uṭh-huttur. *beest o*
79 con-asee. *doo* 22, &c.
80 us-see *hushtad.*
81 ek-asee.
82 be-asee, birasee.
83 tir-asee.
84 chuor-asee.
85 puch-asee.
86 chḥe-asee.
87 sut-asee.
88 uṭh-asee
89 ṇuo-asee.
90 nuw-we. *nuwud.*
91 ek-anwe, ekanuwwe.
92 ba-nwe, biranuwwe.
93 tir-anwe, tirannuwwe, *or* nubbe *in*
94 chuor-anwe, chuoranuwwe. *the*
95 puch-anwe, puchanuwwe. *whole*
96 chḥe-anwe, chḥeanuwwe. *series*
97 sut-anwe, sutanuwwe. *from*
98 uṭh-anwe, uṭhanuwwe. *nuwwe*
99 ninn-anwe, ninnanuwwe. *ninety.*
100 suo, sue. *sud.*

several transmutations of letters here are far from being consistent with any general rules, to which the rest are subservient, till we account for the chḥu of soluh *sixteen,* by a similar change, from *chi*rurgeon to *sur*geon, among

ourselves. every *nonal* from *nine* to ninety-nine, seems the negation to the next number, con-tees *thirty-nine* being evidently an *elliptical* mode of expressing ek *nu* tees, one *less* than thirty; a hypothesis extensively applicable both among the cardinals and their fractional parts, if not to *nine, novem, nuo,* as mere negatives of *ten, en, vem, cem, uh, us,* since our *ten* must be *two-en* contracted, because mankind originally went no farther than *three, four* or *five,* and taking the last for granted, *ten, twoen* gives a good idea of the supposed reduplications in *english,* whatever the other monosyllables *vem,* &c. may prove in their several tongues. see page 57, line 12.

it is not easy to discriminate the component portion of each numeral that denotes its *decimal* import, as this varies almost at every step from uo, us, uh, ees, as, a, an, wun, pun, ṭh, ur, see, we, be; to say nothing of the euphonic r, l, n, a, t, s, every where visible, but sometimes under the same cloud whence ṭh, uṭh, glimmers for *ten* in saṭh *sixty,* and uen for teen, panch, sat, in some numbers.

the whole series, from ten to ninety, may be rendered very simple indeed in this way, dus o ek, bees o do, tees o teen, chalees o char, teen beesee, char beesee, &c.; but dus ek, bees ek,

rather mean about 10 (9 or 11) or 20 (19 or 21) as an elliptical mode of expressing—dus, ek kum ya ziyad *ten, one more or less.*

ordinals.

1st.	puehla, puhla,	6th.	chḥut-waṇ.
2d.	doosra.	7th.	sat-waṇ.
3d.	teesra.	8th.	aṭh-waṇ.
4th.	chuoṭha, chuoṭhaṇ.	9th.	nuo-waṇ.
5th.	panch-wan.	10th.	dus-waṇ, &c.

about these ordinals and their formation, page 19 may now be consulted with great advantage on their terminations a, e, ee, aṇ, eṇ, eeṇ, for the whole of which um, oom, yum *in persian* suffice, dœyum, 2d. siyoom, 3d. &c.

collectives.

gunda,	four.	sue-kṛa,	hundred.
gahee,	five.	huzar,	thousand.
bees-ee.	score.	lakḥ,	hundred thousand.
chaleesa,	forty.	kuror.	ten millions.

fractionals.

the following fractionals set etymology almost at defiance, and on the whole are so intricate, that practice only can make them agreeable. ha,ee, ṭh, pa, wa, seem to imply *fourth, quarter, fraction, part.* the word for three quarters pu wun, puo-na, clearly designates that it is pa,o *nu* ek quarter *less* one, puo-

ne puchas quarter *less fifty*, like the nonals already explained, and su-wa, probably points out the *association* of a fourth with any given cipher, thus, *su*-wa do, two *with* a quarter. adḥa, adḥ *half*, in the subsequent fractionals is strangely converted to eṛh, ṛh, and very inexplicably compounded afterwards, but in saṛhe we have the social su again, saṛhe teen three *with* a half, which pervades all the rest.

ti-ha,ee	$\frac{1}{3}$	su-wa panch	$5\frac{1}{4}$
pa,o, chuo-ṭh, or chuo-ṭha,ee	$\frac{1}{4}$	sa-ṛhe panch.	$5\frac{1}{2}$
		puone chḥu	$6\frac{3}{4}$
adḥa, adḥ, udḥ	$\frac{1}{2}$	su-wa chḥu	$6\frac{1}{4}$
do tiha,ee	$\frac{2}{3}$	sa-ṛhe chḥu.	$6\frac{1}{2}$
puwun, puo-na, or teen pa,o.	$\frac{3}{4}$	puone sat.	$6\frac{3}{4}$
		su-wa bees.	$20\frac{1}{4}$
su-wa	$1\frac{1}{4}$	sa-ṛhe tees.	$30\frac{1}{2}$
de-ṛh	$1\frac{1}{2}$	puone puchas.	$49\frac{3}{4}$
puone do	$1\frac{1}{3}$	su-wa suo	125
su-wa do	$2\frac{1}{4}$	de-ṛh suo	150
uṛha,ee	$2\frac{1}{2}$	puone do suo	175
puone teen	$2\frac{3}{4}$	su-wa do suo	225
su-wa teen	$3\frac{1}{4}$	uṛha,ee suo	250
sa-ṛhe teen	$3\frac{1}{2}$	puone teen suo	275
puone char	$3\frac{3}{4}$	su-wa teen suo	325
su-wa char	$4\frac{1}{4}$	sa-ṛhe teen suo	350
sa-ṛhe char	$4\frac{1}{2}$	sa-ṛhe sat suo	750
puone panch	$4\frac{3}{4}$	sa-ṛhe nuo suo	950

su-wa huzar	1250	su-wa do huzar	2250
de-ṛh huzar	1500	uṛhaee huzar	2500
puone do huzar	1750	sa-ṛhe teen huzar	3500

from su-wa suo 125, or one and a quarter hundred, this mode of reckoning would prove convenient enough, when fairly acquired, were not suwa do huzar, 2250, more perplexing even than do huzar do suo uor puchas, though not quite so prolix.

131. the divisions of time come next under notice.

days of the week.

hindoostanee.	hinduwee.	persian.	english.
etwar	rubee-bar	yuk-	sunday.
som-war, or peer	som-bar	doo-	monday.
mungul	mungul-bar	si-	tuesday.
boodh	boodh-bar	chuhar-	wednesday.
joomurat, or biphe	brishput-bar, or lukhee-bar	punj-	thursday.
joomu	(sookr-bar) *or*—	adeenu	friday.
suneechur or bar	sunee-bar	shumbu	saturday.

the moosulman's etwar, adit bar, or *sunday*, commences with what we, as well as the hindoos, call *saturday night*, suneechur kee rat, and so on throughout the week, whence joomu rat, properly *friday night*, denotes among the

mœslims our *thursday*. as this confusion of time may be productive of mischief, in cases of evidence for capital offences, the reader will not, I trust, be displeased with the present digression. suppose a mœsulman were on his trial for murdering a hindoo on tuesday night, mungul kee rat, in our, and the hindoos sense of the word, all the witnesses, if mœsulmans, and aware of the above circumstance, could save the criminal though guilty, by swearing positively to his being far from the spot on mungul kee rat; because this, in their way of reckoning time, coincides with what we, and the hindoos, call somwar kee rat, *monday night*; while our mungul kee rat, on the other hand, is in fact named bœdh kee rat, by the followers of mœhummud, though we and the hindoos would certainly call this wednesday night of theirs, our tuesday night, and *vice versâ*. now, in such a case, an alibi might be clearly established by the evidences upon oath, and that too without being guilty of perjury de jure, whatever they may be *de facto*, as they are here supposed to know, that their different depositions will be taken down, and translated verbatim as they make them, *viz*.. mungul kee rat, which we would interpret as tuesday night, and the alibi set up on this foundation clears the prisoner, while it screens

the witnesses also, because they may safely say, we swore to his being absent from the spot where the murder was committed, on tuesday night it is true, according to your ideas of the matter, yet we undoubtedly meant no more by doing so, than that on our monday night the culprit was many miles distant from the place the crime was perpetrated at, upon your and the hindoos tuesday night. if this proposition can be reversed, so as to affect the life of an innocent man, I tremble at the very idea of it, and shall feel truly happy indeed, if the present extended digression put people in future more on their guard, in all matters depending upon time; particularly my military readers, who may yet be employed on the most important services, whose success must often depend on the accuracy of the instructions, given in hindoostanee, to an inferior native officer. in night attacks, ambuscades, signals, sallies, &c. to be concerted some days previous to their execution, between a moosulman and a british officer, if the latter has ordered the former to carry a particular operation into effect on mungul kee rat, as tuesday night, his expectations will evidently be anticipated one whole day, as the moosulman, according to his notion of time. will in this case do the duty required upon monday night. to point out the possible fatal ten-

dency of such a blunder, on particular occasions, is a task that I shall leave entirely to the reader's own imagination, being much easier conceived than described, in its fullest extent, and application even to some of those mischances, which have at times befallen individual officers and detachments in india, the real causes whereof will for ever be buried with the dead men, who never could tell or convey to their countrymen one word of their woful tale and its terrible effects.

din is *a day,* aj *this* or *to-day,* aj rat *this* or *to-night,* din diya *day light.* but war or bar only occurs in composition, unless we admit mas ka bar, *the last day of the month,* as an exception; I question however if this be good hindoostanee, although much used by all our domestics in bungala, either for the last or first day of the month, as these may be connected with muster or pay day. the letters d and b both infer *two,* and that division of time also called dewus, din, dies, day, perhaps from some latent connexion with the expression, "and the evening and the morning were the first day;" in other words, darkness was first, and light diya, second in order. see page 31, 32. kul, purson, turson, nurson, signify *yesterday,* &c. *to-morrow,* &c. indifferently, but the sense is always restricted to *past* or *future* by the

tense of the concomitant verb, and this generally obviates all that confusion which would be inseparable otherwise from such indefinite terms. the moosulmans ajrat is our *last night!*

hindoo and english months with moosulman lunar time.

chuet, 1st the) 11th *or* 13th)	march.	mŏoḥurrum.
buesakḥ	april.	ṣufur.
jeṭḥ	may.	1. rubeeu-ŏol uwwul.
usaṛh	june.	2. rubeeu { ŏos ṣanee. ŏol akhir.
sawun, srawun	july.	1. jumad-ŏol uwwul.
bḥadoṇ	august.	2. jumad- { -ŏos ṣanee. -ŏol akhir.
kooṇar, asin	september.	rujub.
katik, kartik	october.	shuuban.
ughun	november.	rumuẓan.
poos, poh	december.	shuwwal.
magḥ, mah	january.	ẕilhij, or ẕeehijju.
phalgoon	february.	ẕilqad, or ẕeeqadu.

mŏoḥurrum and the rest as lunar months are too erratic from solar computation to have any permanent connection with the fixed seasons of the year, they cannot therefore coincide with our months, except accidentally when march and mŏoḥurrum run parallel, but this will even be the case with june and january, which in

their turn must fall in with mo̤hurrum also, while the hindoo solar year uniformly begins on our 11th 12th or 13th march.

money table.

dam, uddhee, dumree, chhedam, udhela,
1¼ = 1 and 2 = 1 and 2 = 1 and 2 = 1 and 2 =
puesa, ṭuka, ana, pa̤olee or sookee, udhelee,
1 and 2 = 1 and 2 = 1 and 4 = 1 and 2 = 1 and 2 =
roopiyu, mo̤hur or ushrufee.
1 and 16 = = one gold coin, guinea or *noble*, which used to be generally circulated in the east. hoon is the madras *pagoda*.

this however varies much in its value, and the extremes may probably be 18 and 14 roopees to the mo̤hur, according to its intrinsic worth in gold, or the caprices of the money-changers at the time, as they frequently extort whatever they please in this way, from all other classes of people. the ṭuka, is termed also pukka puesa, or *double puesa*, the other being named kucha *single*. the bungalees call roopiyu, ṭuka; and the one-fourth sookee, sekee; the final ee is frequently changed to a, in such words, without affecting their meaning, whence sooka, seeka, pa̤ola, &c. though udhela, and udhelee, as may be seen above, are very different things. the chhedam is moreover termed dookra; but, after all, except with the puesa, ana, roopiyu, and mo̤hur, the stranger will not at first have much business or connec-

tion. as he prolongs his stay or extends his enquiries, he will learn what hœns, kuoṛees and puns also are, not forgetting that pue-sa is literally and truly a *farth-ing*, or the *fourth part* of an ana, and therefore comes as nearly as possible to our *penny*. very satisfactory lists, and most useful tables of weights and measures, being now inserted in the several east-india registers, it would be needless for me to reprint them; I shall therefore make but one general reference, for every information of this sort, to the most accurate works which are procurable in this country, or at the printing-offices of the several presidencies in british india.

it is now time to furnish the scholar with a very brief and practical illustration of those hindoostanee principles, which are most essential, though they have not yet been demonstrated in this way, in these sheets, for such a view of the subject will be the best possible prelusive themes to the variegated collection of larger, more difficult exercises in prose and verse, which must terminate the present section of the work.

principle 18, page 7. what is on *the table?* *mez* pur kya hue? kitab *a book,* mœjh-e kitab deo give *the book* to me, and I will return it to thee, nor muen tœjh-ko phir doon.

20 give a pen or two *to* us (me) ek ya do qulum hum-*ko* (or hum-eṇ) do.

21 he went home*wards*, wœh guya gẖur kee ṭuruf *or* ṭuruf gẖur kee. the boy plays *before* the door, luṛka kẖelta durwaze ke age *or* *age* durwaze *ke*.

23 kœtta gosht kẖata hue, the dog eats flesh; kœtte ko panee de, give water to the dog; kœtte ko mut maro, do not strike the dog; kœtte ka sir kala hue, pur œske puer sœfued, hueṇ uor œskee ankẖeṇ lal, the head of the dog (or dog's head) is black, but his feet are white, and his eyes red; wœh jata hue, *he* goes; œs se lo, take from *him*; œska beṭa uor œs kee beṭee *his* son and *his* daughter; œske bap ke satẖ, along with his father; yih kam ka murd hue, he (this) is a useful man; uor iskee joroo kam kee ṿorut, and his wife is a useful woman.

24 must speak for itself, after a careful revisal, without which fifty pages of *vital* importance to oriental scholars, of every class, must prove little better than waste paper, whose due cultivation, however, in persevering hands, will become a fertile field for rearing the most excellent philological crops, universally applicable to the study of all languages.

25, gudẖe ke kaṇ lumbe hueṇ, an ass's ears are long; gudẖoṇ ke age (meṇ) mut jaṇo,

do not go *be-fore* the asses, or *in front of, by fore-part of* the asses.

26 to 30 inclusive are so self-evident, as to need no farther elucidation. See pages 65, &c.

31, ghuer uz khooda ke bil kooll ko,ee nuheen humara, *besides* god, we are entirely destitute of any friend, is the most appropriate quotation here, and is taken from a very popular elegy in hindoostan, among a particular sect of the moosulmans,

32, koh *i* pusund ko puhoonche, they reached the hill *of* selection; siwa,e tareekee ke roo *e* zumeen pur, con talib ool ilmon ko koochh nuzur nu aya, except darkness, nothing else appeared on the surface *of* the earth, to those followers *of* science (students).

33 to 44 of pages 68, 72, are all so well reflected, from the large etymological mirrors between pages 98 and 99, that farther explanation may eclipse, but can hardly add to the light shining from those two copious tables of the law or grand code of universal inflection in hindoostanee philology.

41, kul kee ukhbar nor ghur ka usbab kuhan huen? where are yesterday's *newspaper* and the household *furniture?* yuhan ke ushraf-on ka uh-wal toom ko muloom hue, do you know the condition of the gentry here? Read page 71.

45, lurka (*or* lurke ko) mut pukro, do not sieze the boy, lurke ne lurkee maree *or* lurkee ko mara, the boy struck the girl.

46, ghore se ghoree buree hue, the mare is bigger than the horse; but this horse is larger than that mare. pur oos ghoree se yih ghora bura hue; tis pur bhee toomhara ghora dono se bih tur hue, nevertheless your horse is better than both, and mine is the best of all, uor mera sub se uchchha hue.

47, 48, and 49 are in theirselves sufficiently obvious, only son requires confirmation from-ya rubb humson ko pueda kurke, o god! having created (beings) like us; ap ko tuen ub gulle ka pas ban bunaya, thou hast constituted thyself shepherd of the flock.

50, 51, comprize six pages, from 75 to 80, wherein there is nothing which deserves more animadversion in this place.

52, 53, in 81, 88, occupy a similar space, which contains various adverbs, used as postpositions also; bahur ja,o go *out*, bheetur a,o come *in*, ghur ke bahur rukho place *without* the house, ghur ke bheetur ko,ee nuheen there is no body *within* the house, sahib ke waste *for* the gentleman, surdar kee khatir (ko) *for the commander*, for the commander's *sake*, ghur kee turuf *homewards*.

54, of p. 97, in connection with the etymological prospectus, displays a general summary of hindoostanee inflection, which I cannot make more perfect by any amplification in detail here, but shall leave the scholar to apply the theory laid down, under this principle, to the practice of the language, in the stories both of this guide and the ortheopigraphical ultimatum, which are well calculated to bring the subject home to the conviction of every student, who can also extend his researches to the hindoostanee dialogues.

55 to 63, from p. 99 to 111, exhibit such complete tabular views of gender, and so clearly evince the nature and extent of the rules which apply to both masculine and feminine nouns, that farther enlargement has become needless, while a reference to the subsequent exercises in prose and verse can so effectually remove every doubt on these heads.

64 to 131 are equally explicit, as the bare inspection of them successively will demonstrate, to every pupil at all versed in the grammar of the english, or any one living or dead language, who will *patiently exert* his own intellectual faculties on this theme.

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the subsequent verbal, and free translations, will do more to unfold the idiom and syntax of the hindoostanee to beginners, than a volume

expressly written on the subject. whoever shall persist for a few months, with other stories or extracts, in this manner, will not only acquire an extensive stock of words, but a great facility of producing extempore the most accurate, if not elegant, english versions, from any portion of a hindoostanee work, and *vice versâ*, as more particularly illustrated by the ixth exercise. a — is placed to represent the participial sign hoo,a, or any particle which cannot well be translated, like *ne, ko,* &c., that the reader may be able to follow every word, with ease and advantage, from bare inspection, as he proceeds through the whole of the exercises.

1. do lurke bhookhe piyase kisee ke yuhan guye, oosne hur ek ke shu,oor kee azma,ish ke waste ek turuf mez pur koochh shurab uor misree rukh dee, uor doosree turuf thora thumdha panee uor rookhee rotee. uql-mund lurke ne rotee uor panee se upne pet ko bhura uor piyas ko boojhaya, uhmuq lurke ne shurab kee lal rungut uor misree kee mithas jo dekhee, buhoot rughbut se ooko piya uor khaya, pur faidu koochh nu hoo,a, bulki ooskee piyas ziyadu hoo,ee, mugur upne pet ko khalee huwa se bhura hoo,a paya, lekin upnee chook ka elaj koochh nu kur suka, kyoon ki wuqt goozur guya tha. such hue ki buhoot cheezen buzahir

khoobtur huen, uor batin men hasil oonka thora hue, choonanchi phoolna goolab ka, sath rung uor boo ke, ugurchi khooshnooma hue, lekin phoolna kupas ka insan ke huqq men duhchund moofeed hue.

two children hungry, thirsty, some one's house went, he—each one's abilities of trial for sake, one side table on, some wine and sugar place gave, and other-side, a little cold water and plain bread. the wise boy—bread and water with, his own belly—filled and thirst—quenched, the silly boy—the wine's red colour and the sugar's sweetness which saw, much delight with, them—drank and ate, but good any not was, nay his thirst more became, though his belly—mere air with filled—found, but own mistakes remedy any not make could, because the time past gone had. true it is, that many things apparently excellent are, and interior in produce their little is, for instance, the blooming rose of, with colour and fragrance—although beautiful is, yet the flowering cotton of, mankind of respect in, ten fold beneficial is.

two hungry and thirsty boys went to a person's house, who, in order to try their several abilities, placed before them on one side of the table some wine and sugar, and on the other side, a little plain bread and cold water. the

intelligent boy filled his belly and quenched his thirst with the bread and water, while the foolish youth, attracted by the red colour of the wine and the sweetness of the sugar, eat and drank them with great avidity, but without the smallest advantage. on the contrary, his thirst increased, while he found his belly filled with mere air; but he could not rectify his error, because the opportunity was lost. the fact is, that many things apparently are excellent, yet their intrinsic value is small indeed; thus, although the rose blooms with all the charms of fragrance and beauty, still the flowering of the cotton tree is ten times more beneficial to mankind.

the moral is obvious, that one's own language, as the most useful, should be first cultivated and well understood; *ergo*, the vernacular tongues of the countries we visit, as rational beings, should be attained before we commence their learned or extraneous languages.

ii. jo dana lurka hue, upnee kitab upne ghur men be kuhe purhta hue, uor lurka nadan upnee kitab ko khel ke waste taq pur dal rukhta hue, ugurchi ooske ma bap is bud chal se huzar munu kuren. puchla lurka oos useel ghore kee turuh hue, ki jis ke waste kora zuroor nuheen, uor doosra oos khuchre moonh-zor ke burabur

hue jo lugam nuheen manta. ghuruz ek lur-ka jo such poochho to goya zoomboor ke shuhd ke peechhe hue, uor ooske nesh kee turuf nuzur nuheen kurta, uor doosra nacheez teetree ke peechhe duorta hue, uor yoon heen upnee mih-nut ko sirf ooske rungeen puron pur bur bad de-ta hue.

whoever wise lad is, his book own house in without bidding read does, and a boy ignorant own book—play's account, a shelf on tossing place doth, although his mother father this bad conduct from, thousand prohibitions make. the first youth that noble steed's manner is, that whom for whip necessary not is, and the second that mule headstrong to like is, which bridle not obeys. in short, the one boy, if truth you ask, then as if bee's honey after is, and its sting towards sight not makes, and the other, worthless butterfly after running is, and thus indeed his labour—merely its painted wings after, on the wind giving is.

a boy who is wise, reads his book at home without orders, and an ignorant youth, for the sake of play, throws his book on the shelf, al-though his parents forbid such misconduct a thousand times. the former lad resembles the noble steed for whom no whip is required, and the latter is like that headstrong mule which

does not obey the bridle. in short, one boy seems in reality to be in pursuit of the bee's honey, regardless of its sting; while the other hies after a worthless butterfly, and thus, for its painted wings alone, he gives all his labour to the winds.

many military men, who, comparatively speaking, can have little to do with the persian, have wasted days, months, and years upon it, that might have produced much more solid advantage, had they been devoted to hindoostanee, since hardly one in a hundred can expect those high situations, in which the learned languages of india are requisite, and even then the hindoostanee is indispensable, for such obvious reasons, that he who runs may read, independent of its being the practical highway to all the rest.

' iii. ek bu̱ra suodagur t̤ha, ooske do bet̤e t̤he, t̤hor̤e dinon̤ men̤, wooh suodagur murguya, bap kee duolut dono ne bant̤ lee, ek ne do teen muheene men̤ upnee sub duolut oo̱radee boore admiyon̤ kee su̱lah̤ se. doosre ne suodaguree ikhtiyar kee, b̤hule admee ke kuhne se, ek fuqeer hoo,a, doosra duolutmund. pus jo ko,ee b̤hule kee bat manega ooska b̤hula hoga, uor jo ko,ee boore kee manega ooska boora hoga, juesa in donon̤ ka hoo,a.

a great merchant was, his two sons were, few days in the merchant died, father's property both—share took, one—two three months in, his own whole wealth dissipated bad men's counsel by, the other—traffic selection made, good men's advising from, one a beggar became, the other wealthy. thus, whoever the virtuous of direction shall obey, his welfare will be, and whoever wicked of (words) shall follow, his evil will be, as these two of was.

there was an opulent merchant who had two sons; the merchant died in a short space of time, and both divided their father's property between them. one of them in a few months dissipated the whole of his fortune, at the instigation of bad men, the other engaged in commerce by the advice of good people. the first became a beggar, the second, a rich man. thus, whoever shall follow the counsel of the good, will prosper, and he who lends an ear to the wicked will not succeed, as in these two examples here.

had a taste for useful literary improvement, by acquiring the popular tongue, sooner met with but a small share of the countenance that hath too often been given, by example, to dissipation, pride, ostentation, and folly in india, that country would have long ago produced better orientalists than it can even yet do, and many

more men able to converse with the natives, as gentlemen, in their several dialects, including the military or camp language,—the hindoostanee, lately so deservedly noticed by the supreme local authorities, and in the most convincing manner.

iv. ek lurke ne tufawoot se dekha ki chumun ke kinare pur ek phool nihayut khoosh rung phool ruha hue, jub lurka ooske nuzdeek puhooncha to oos gool kee khooshboo uor rung ne yuhan tuk loobhaya ki be ikhtiyar ooske torne kee khwahish ooske dil men pueda hoo,ee, joheen upna hath ooske putton lug puhoonchaya woheen oosko buhoot se kante paton ke neeche nuzur a,e, mare duhshut ke, hath khuench liya uor khalee hath chula guya. ittifaq-un ooska chhota bha,ee door se dekhta tha, is bat ko duryaft kurguya, ugurchi omr men chhota tha pur dil ka bura, oon kanton so yudura, nidhuruk phool tor liya, bulki sath ooske ek phul bhee uesa toohfu hath aya ki jitna oos phool ke torne men dookh suha tha so bhee dil se bhoola diya. pus jo shukhs ki kanton ke dur se phool nu le suka ooska dimagh kub moo,uttur hoo,a uor kya phul oosne paya?

a child—distance from saw, that avenue's side on, a flower extremely well coloured bloom continuing is, when child its' vicinity arrived,

then that blossom's fragrance and hue—here to allured, that without will, it's plucking of desire, his heart in created was, just as own hand its leaves to had conveyed, instantly him to a great many thorns, leaves beneath, sight came, through fear—hand pulled back and empty handed went away. by chance his young brother far off seeing was, this matter—conception made notwithstanding age in little was, but heart in big, those thorns of not afraid, boldly the flower plucked off, nay with it a fruit also so fine hand (to) came, that as much that flower's plucking in pain borne had, that even heart from forget made. then whatever person, who prickles of fear from, blossom not take can, his senses when perfumed was and what fruit hath he got?

these interrogatives become idiomatical negatives in the hindoostanee, and should be recollected as such by the learner.

a boy saw a very beautiful flower at the side of a walk; when he approached the place where it was, the fragrance and hue of the flower were such, as to create an irresistible desire in his breast to pluck it. just as his hand reached the leaves, he discovered a number of thorns under them, and, struck with fear, he withdrew his hand, and went away without his object. the boy's younger brother by chance perceived

at a distance what had past; and although he was very little, having a stout heart, he was not afraid of the prickles. he boldly plucked the flower, and along with it obtained also a very fine fruit, which soon made him forget the pain he suffered in procuring it. when a person is deterred from possessing a rose by the appearance of its thorns, his organs of smelling will never be regaled by its fragrance, nor will he derive the least advantage from any fruit, under similar circumstances.

the rose may represent the flowery persian; the fruit, an essential tongue like the hindoostanee; and the thorns, such difficulties as must at first occur in the acquisition of either.

v. do luṛke nuo juwan ek hee saṭh ilm seekhne luge, ek luṛka oonh meṇ buhoot uch-chha nekbukht tha, ostad jo subuq ose puṛha deta so yad kurleta, uor upnee kitab upne ghur meṇ puṛha kiya kurta. doosra ghafil bura shurcer tha, jo upne hum-ọmr kee mihnut pur hunsa kurta, uor humeshu yih bat upne hum-muktub se kuha kurta, "too gudha hue," ose uksur yih juwab diya kurta, "yar thoṛe dinoṇ meṇ dekha chahiye kuon ho." akhir imtihan ka roz an puhoncha oonh donoṇ ko ilm ke durya meṇ puerna puṛa, dana luṛke ne is uhmuq ko buhoo peechhe jut halut ke girdab meṇ, shurm se doobte hoo,e

chhoṛa, uor pookarne luga. ue yar! jo toomhare khiyal meṇ be-wooqoof nuzur ate hueṇ, so we ukṣuroṇ ke nuzdeek ụqlmund ho niklenge, uor jo uese wuqt toom ne seekha to toomhare kam nuheeṇ ane ka, la ḥaṣil hue. ugur upne hum-jolee pur ub hum bhee ṭhuṭhe mareṇ to humaree baree hotee, moowafiq is muṣul ke, ki jo jeete so huṇse, lekin danaoṇ ke nuzdeek nihayut buęed hue, kya dostee uor kya ụql se, uesee ḥalut meṇ ufsos kee juguh tuzḥeek kurna. ub mueṇ upnee bat ko muoqoof kuroonga, is nuṣeehut uor kuhawut se ki hona ek khoobee ka der kur bihtur hue nuhone se uor jitnee juldee ho suke boore kam ko chhoṛkur bhule kee ṭuruf ana uch-chha hue.

two boysyoung lads, one very society (in) science a learning began, one boy them of very good well-disposed was, the master, whatever lesson him to read gave, it remembrance made, and his book own house at, to read made a practice. the other inattentive very wicked was, who his comrade's labour at to laugh used, and always this observation his own schoolfellow on to repeat used, " thou an ass art." he him to generally this answer to give used, friend! few days in to see behoves who may be. at last, trial's day having come arrived, them both to science's sea in to swim behoved,

the wise boy—this fool—much behind ignorance's whirlpool in, shame through sinking—left, and to exclaim began. o friend! who your opinion in foolish sight coming are, the same they generality's presence wise turn out. and what such time you—have learned, it your use not coming of, without effect is. if own companion at, now we also jokes could crack, then our turn would be, according this saying to, that who wins may laugh, but wise men among, very remote is both friendship, and also reason from, such situation in, regret's stead ridicule to make, now I own remark—finished will make this advice and proverb with, that being one good of, late, better is, not being than, and the more speed be can, bad conduct having left, good towards to come, proper is.

two youths began to study together, one was a good prudent young man, who read his book at home and acquired whatever his master desired him; the other was an idle wicked boy, who always laughed at his companion's labour, and used to say to him, what a fool you are! on which his school-fellow commonly replied, we shall see by and bye who is the greatest. at last the day of trial came, when they were both obliged to swim in the ocean of science; the wise boy left the blockhead far

behind him, sinking through shame in the whirlpool of ignorance. the promising scholar then exclaimed, my friend! I think fools in your estimation will turn out wise men in other peoples' eyes, and that you have now learned this fact, when perhaps too late. were I inclined to laugh at the folly of a comrade, it would now be my turn, agreeably to the proverb, " he may laugh who wins ;" but it is inconsistent with both friendship and wisdom, to substitute ridicule for regret, on such occasions; I shall therefore conclude with beseeching you to recollect, that " better late than never," and to turn over a new leaf as soon as possible.

were my young military readers aware of all the fatal consequences which may yet ensue from their ignorance or deficiency in the hindoostanee, they would here anticipate that day of trial, which may otherwise terminate in the loss of honour, fortune, and life, and set seriously to work immediately; since to attempt to direct and command men advantageously in the hour of peril, with whose language one is not well acquainted, is a task, which neither courage nor even presence of mind in other respects can always accomplish with any prospect of success.

vi. ḍo shukhṣ bahum hokur nikle ki kisee door des meṇ jaruhiye, thoṛe dinoṇ ke beech ek

mœlk meṇ ja puhœnche. ek ne duryaft kiya ki diljumṵ,ee uor khoobee ke saṭh jo yuhaṇ ruhiye to ẓuroor hue ki puhle yuhaṇ ke ruhneharoṇ kee bhakha seekhiye, ghuruẓ œn ne seekhee, doosra itna mughroor tha ki uwamœnnas kee zuban ko hiqarut se nu seekha, sirf durbaree uor alimoṇ kee zuban tuhseel kee. quẓakar buud ku,ee burus ke dono kisee bustee meṇ a,e, wuhaṇ kee bhakha uor œs mœlk kee ek thee, pur wuhaṇ ke ruhne waloṇ ne hungamu muchakur ghuer mœlk ke hakimoṇ ko qutl kurdala tha. we dono mœsafir jœde jœde mukanoṇ meṇ bazar meṇ the ki œnheeṇ khœniyoṇ ne œnheṇ pukra uor ulug lejakur hur ek se poochhne luge ki tœmhara yuhaṇ kya kam hue? jis ne mœhawuru uwam ka seekha tha khoobee se juwab diya œsko œnhoṇ ne sulamut chhora, uor doosre mœsafir ne jo sirf hakimoṇ heeṇ kee zuban se juwab diye, œs umboh ne jul kur khufgee se sir œska kaṭ dala.

two men together being set out, that a certain distant country in should go stay, a few days of space in, a country in having gone, arrived. one recollection made that, satisfaction and welfare with if here would dwell, then necessary is that first here of inhabitants of dialect, should learn, in short he—acquired (it), the other so proud was, that vulgar of language

—contempt from not learned, only the court and literati's speech acquisition made. chance by, after some years—both same village in came, that where of tongue, and that country's one was, but there of residents—tumult having made strange country's magistrates—execution performed had. these two travellers separate places in market in were when those very murderers—them—seized and aside having taken each one of asking began, that your here what business is? who—dialect vulgar of, learned had, propriety with answer gave, him —they—safety (in) left, and the other traveller —who only the magistrates of tongue in reply gave, that crowd—inflamed anger with head his cut off.

two travellers set out together to live in a distant country; one of them found, that to remain there with safety, satisfaction, and pleasure, it was necessary first to learn the common language of the inhabitants, and he did so accordingly. the other was too proud to acquire the vulgar tongue, he therefore despised it, and studied the language of the court and learned alone. by chance a few years afterwards, they both met in a village, where the people had risen upon the foreign magistrates of the place, and destroyed them. in their way from this

massacre, they observed our two travellers in different parts of the market, and interrogated them separately as to their business there. he who spoke the vulgar tongue, answered them so mildly and clearly, that they allowed him to depart safe and sound; the other traveller, however, could only speak to them in the native language of the very magistrates who had been murdered, which enraged the populace to such a degree, that they cut off his head.

this is so possible and probable, that a resident in turkey will do well to learn the turkish speech before he dabbles in mere arabic lore, lest an insurgent rabble make him shorter by the head, for not keeping an intelligible tongue in it. a heedless youth may affect to treat this tragedy as a farce; but he may yet find his self all in the wrong, when acting a comedy of errors on the stage of real life in british india, unless he now heeds the moral as he ought, and arms in good time against the risk of future mishaps, *in propria persona.*

vii. nuql hue, ki ek kishtee meṇ do shukhs suwar hooe, ek con meṇ muṇtiqee tha, doosra puerak. muṇtiqee ne puerak se poochha, kuho yar toom ne koochh ilm muṇtiq ka bhee seekha hue ki nuheeṇ, wooh bola, ki mueṇ ne ubtuk muṇtiq ka nam bhee nuheeṇ soona, seekhne ka

to zikr kya. soonkur usos luga kurne, ki toom ne upnee adhee omr juhalut ke durya men doobaee. itne men ek toofan numood hooa, puerak ne thutholee se muntiqee ko kuha, kuho sahib koochh puerna bhee ap ko ata hue ki nuheen, yih bola mootluq nuheen, phir oos ne huef khakur kuha, ki toomne upnee saree omr burbad kee.

a story is, that a boat in, two people seated were, one of them a logician was, the other a swimmer, the logician—swimmer of asked, say friend you—any science logic of even learned have or not, he said, that I—as yet logic's name even not have heard, acquiring of then mention what, having heard, regret began to make, that you, your half life ignorance's sea in have sunk. such (discourse) in, a storm appearing was, the swimmer—joking with logician to observed, say sir, any swimming even you to coming is or not, he replied at all not, then he—sorrow feeling cried, that you, your whole life (to) the winds have given.

it is related, that two people were on board the same vessel, one of them was a logician, the other an expert swimmer. the logician addressed the swimmer thus, "pray tell me, my friend, if you have also acquired the science of logic or not?" he replied, I have not till

this moment even heard of the name of logic, learning it therefore is out of the question entirely. when the enquirer heard this, he began to pity the other in these words: alas! you have sunk the half of your life in the ocean of ignorance. on this a storm arose, the swimmer jocosely thus questioned the logician. well, sir! does your worship understand any thing of the art of swimming or not? he answered, I really know nothing at all about it. then said the swimmer, heaving a profound sigh, you have indeed thrown away your whole life on the winds.

a profound orientalist in india, without hindoostanee, might often be as unfortunate as the logician, if he were to confide in his learning alone to carry him always over that extensive region, with profit, honour and safety, through either the ordinary or extraordinary occurrences of life.

viii. ek padshah ne upne wuzeer uor meerbukhshee se sulah-un poochha, mal uor lushkur ke jumu kurne men meree uql koocẖh kam nuheen kurtee, ugur mal jumu kurooṇ to lushkur nuheen ruhta, jo fuoj rukhooṇ to duolut nuheen ruhtee. wuzeer ne urz kee, khoodawund! duolut jumu keeje, jo fuoj nu ruhegee to koocẖh nooqsan nuheen, kyooṇ ke, jub zuroor hogee rukẖ leejega. jo meree bat ka ap ko bhurosa

nu ho, to cooskee yih duleel hue, ki ek burtun meṇ ṭhoṛa shuhd rukḥwadeeje, ubḥee huzaroṇ mukḥiyaṇ gird cooske a jumụ hongeeṇ. joheeṇ shuhd ka basun rukḥwaya, lakḥoṇ mukḥiyaṇ bat kurte cooske gird a-lipṭiyaṇ, tub coos ne kuha, ki, dekḥo ḥuzrut, jo fidwee ne ụrz kiya ṭha, so ap ne dekḥa. pḥir meer-bukhshee ne kuha, ugur meree ụrz soono to fuoj rukḥiye jo wuqt pur kam awe, coos wuqt mal hurgiz koochḥ faịdu nu kurega, ugur ap ko yuqeen nu ho to meree bat ko imtiḥan kur leeje, ek handee meṇ shuhd rat ko is jugih rukḥwa deeje, jo mukḥiyaṇ coos pur a-lugeṇ, to meree bat jḥooṭḥ hue, uor jo nuheeṇ to such, cooske kuhne pur rat ko shuhd ka basun jo ruḥkwaya, to ek mukḥee bḥee nu aạee. khoolaṣu iska yih hue, jub upnee fuoj upne qubẓe se guạee, pḥir rozi siyah meṇ mal bḥee khurch keejega to mooyussur wuesee nu hogee.

a king—his minister and generalissimo to deliberately observed, treasure and army's collection making in, my judgment any use not performs, if riches collection may make, then troops not remain, if army shall keep, then wealth not continues. the premier—remark made sire! treasure collection should be made, if the military not will stay, then any loss not is, because when needful shall be, may deign

to retain. if my advice's majesty to confidence not be then it's this proof is, that a vessel in, little honey pray cause be placed, instantly thousands (of) flies round it—having come collected will be. the instant honey's plate caused place (was) myriads (of) flies word saying its round came (and) clung, then he—said thus behold sire what servant—representation made had, it majesty—seen (hath). then generalissimo—stated, if my opinion you may hear, then forces should be retained that crisis in use may come, that period treasure even any good not will do, if your highness to faith not be, then my advice—trial make pray. a pan in honey night at this place cause put may, if flies it on shall alight, then my counsel is false, and if not, then true. his bidding on night at honey's bason which (was) set, then one fly even not came. moral it's this is, when one's army one's grasp from gone (hath) again day dark in, money even expenditure (one) may be pleased to make, still procurable such not will be.

a king in consultation with his minister and general, observed, that his judgment failed on the subject of both filling the treasury and preserving an army, because attention to the finances alone exposed him to lose his troops,

which, when retained, made him poor indeed: the premier represented, that his majesty should condescend to amass wealth, for if the forces were disbanded, no inconvenience could accrue, when his highness should deign to recruit them—should your majesty, says he, not confide in my suggestion, put it to the proof, by ordering a honey-pot to be placed, so that thousands of flies may swarm upon it. no sooner was this ordered to be done, when thousands in the twinkling of an eye *(or speaking the word)* clung around it. upon this, he continued; behold! sire, you have just seen my prediction confirmed. the general, on this, most respectfully stated, if you will only hear me, I think the army should be preserved, that in time of need it may prove useful, for then, indeed, money even can do no good. should your majesty not confide in my counsel, pray put it to the test in this way; let a cup full of honey be set here at night, and if flies do alight upon it, then my opinion is false, not otherwise. agreeably to his desire, the vessel of honey was deposited at night, but not a single fly approached it; whence this inference may be drawn, that when the forces are once dispersed, should the dark day of calamity arrive,

one may then expend their treasure in vain, to procure such an army again.

ix. the eye, nose, ear, and tongue, one day began to quarrel among themselves, each affirming that it was more advantageous to mankind than the other. the eye observed, without me day and night would prove alike, for nothing but darkness would reign on the face of the earth. in short, every one said a great deal in his own behalf, when the tongue made this observation: what you mention my friends may be all very true, yet surely none of you can be ignorant of the fact, that as my powers alone distinguish man from brute, it therefore behoves that I be greater than you all in the estimation of the wise. yes, cried the ear, recollecting yourself, my forward scholar! after the lessons which you have received from me, as your master.

the subsequent literal version of the above, will clearly point out where, and how far both languages coincide with or differ from each other. this is the practice I so strongly recommend to every scholar at first, who really desires to acquire through time, and from the natives theirselves, a facility of blending the elegance and fidelity of translation as much as possible together, because I conceive it the one

best calculated to insure complete success, after sufficient practice with their aid, in the manner now illustrated.

ankh, nak, kan, uor zoban, ek roz luge jhugurne apus men, ek ek kuhta ki wooh tha ziyadu fajidumund insan ko doosre se—ankh bolee, bina mere din o rat hote dono burabur. bare hur ek ne kuha buhoot koochh ooske upne huqq men, jub zuban ne kiya yih kulam. jo toom kuhte ho yaro howe sub buhoot rast, pur ulbuttu toomhon men koee nu ho suke na waqif is bat se, ki meree qoodrut ukelee jooda kurtee insan huewan se, isliye chahiye ki muen hon uzeez toom sub se, beech khiyal uqlmundon ke. han kan pokara, ap sochke, mere honhar shagird! buud tuuleem ke jo toom ne soonee moojh se, toomhara ostad hokur.

It will not prove a very easy task to produce a version more true to the original than the present, a reversion therefore would only waste time to no purpose. the very few places in which the two differ, must by this time strike every student's eye, who has not taken a premature, and consequently an unprofitable glance, at this portion of the work. I need hardly observe, that the more literal and faithful a translation is rendered in any language, there is the less chance of its being either

elegant or even intelligible among the people, who are best qualified to judge of its merits, in both these points. when this english story was submitted in the above literal dress to the natives, it certainly did not require much explanation to make them fully comprehend the meaning and purport of the whole, which they, nevertheless, much more idiomatically and elegantly, expressed thus:

ankh, kan, nak, uor zuban, ek roz apus meṇ jhuguṛne luge, hur ek inh meṇ se kuh ruha tha ki mueṇ admeo ke waste sub se ziyadu moofeed hooṇ. puhle ankh bolee ki moojh bughuer doonya meṇ rat din burabur rûhta, siwa,e tareekee ke, roo,e zumeeṇ pur koochh nu nuzur ata, ghuruz hur ek ne upne upne huqq meṇ buhoot koochh bura,ee kee. is meṇ zuban ne yih bat kuhee, yaro jo toom kuhte ho so ho sukta hue, lekin jo mueṇ kuhtee hooṇ, ose toom meṇ se ko,ee inkar nukur sukega, dekho sirf meree goya,ee se insan uor huewan meṇ imtiyaz hotee hue, is liye chahiye ki mueṇ aqiloṇ ke nuzdeek sub se ziyadu uzeez ruhooṇ. kan phir soon kur bol ooṭha, haṇ shagirdi rusheed! yih bat such hue, pur buud meree tuuleem ke.

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the next exercise, which is a species of allegorical tale in the oriental manner, is left without

an idiomatical english translation, as a task, or trial of skill, for the scholar, when farther advanced in his own and this language. the style is of course more elevated and flowery than any of the preceding, it will therefore serve as an excellent introduction to the higher and more difficult compositions, in prose and verse, of the hindoostanee tongue, which the student must never seriously attempt, until not only well grounded in the grammatical principles, but in the necessary stock of arabic and persian words for such an enterprize. in the poetical exercises, by making some allowance for the unavoidable transposition of words in a poem, the assiduous scholar will perceive nothing very formidable even in the learned or court dialect of the hindoostanee, because, if he knows the rudiments well, he can at once reduce these odes, or any other, into plain prose, which, through a literal version, must lose every appearance of intricacy and difficulty, that may at first have alarmed him. the paraphrases will, it is hoped, prove no bad specimens of the poetical productions of the east, in an english dress, if we mean to express rather what the poet would have written, as a european author, than what he has done as an orientalist.

x. do juwan the, ek ka nam istiqlal mootu-

hummil tha, doosre ka ghooroor aram-tulub, conhon, ne bahum milkur moolki nadanee ko chhora, uor qusri surfurazee kee tulash men kishwuri ilm kee rah lee. chundan door nu burhe the, ki kohi pusund ko puhoonche, oos par se upnee munzili muqsood ko kale koson dekha. tub wuhan se ootre uor age burhkur jo nigah kee to ek doraha nuzur pura, dekhte hee huerau hooe, dono ne duryaft kiya ki hur ek rustu isee muqam se surfurazee ke qusr ko jata hue, is waste ke wuhan do nishan the, ek pur khutti julee se saf yih likha tha, ki yih kam kee rah hue, uor doosre pur oosee khutt se, nam kee rah, lekin yih rustu ugurchi pechdar tha, pur chuora saf soothra. buhot se na-azmoodukar oos pur chulte the, uor ooske donon kunaron pur goolab phoola hooa buhar de ruha tha, uor bure bure durukht sayedar nihayut phuele hooe, aftab kee kuree dhoop se oonko buchate the. ghuruz conhen boolboolon ke chuhchuhe uor loliyon kee khoosh ilhaniyan oos rahi door duraz ko yon tue kurwatee theen jo suoobut sufur kee mootluq muuloom nu hotee thee, uor ruste ke hur ek mor pur ek ek saqee turuhdar khoshwuzu imrut ka piyalu hath men liye hooe, uiyash rahiyon kee mihmanee ke waste, nuzur ata tha. we uish o ushrut ke khuome ki ja bu ja manund meenaron ke khure

ṭhe, mœsafir jo œn meṇ bueṭhe ya sote ṭhe œnkee khidmut meṇ ek ek chuoṇree burdar mukheejhulne ko ḥaẓir ṭha, is meṇ rah ke mœwukkiloṇ ne ġhœroor ko isharu kiya uor turgheeb dee, ki a,o humare peechḥe peechḥe chulo, œnke kuhne ke bumoojib be tu,ummœl chula uoı istiqlal se kuha, tœm humaree mœwafuqut kuro, sœnte hee is juwan ne œs se kuha ki sufuri asa,ish tœmheṇ mœbaruk ho. ghuruẓ istiqlal kam kee rah ko uql uor tumeez kee doorbeen se bukhoobee dekḥne luga, akhir duryaft kiya ugurchi yih rah behuṛ kee sunglakh œnchee neechee hue, pur seedhee uor qureeb to hue, uor is juwan ke waṣṭe is se bhee uchḥee ek bat bun a,ee ki aftabi rastee kee kirn se ḥiqarut uor tu,uṣṣœb kee ghuṭa jo mœddut se chha ruhee ṭhee, so wœheeṇ phuṭne lugee uor œskee roshnee se ja bu ja ruste meṇ kitne mewe uor khoshu,e ungoori mu,ash uor inṣaf ke jo œljhe hoo,e durukhtoṇ meṇ paṭoṇ ke ojhul luṭke hoo,e ṭhe nuẓur a,e, ṭlawu is ke œn durukhtoṇ kee juroṇ ke puṭhtroṇ se ku,ee ek chushme diyanutdaree uor khœd mœkhtaree ke josh marte dekḥe, yih sub kœchḥ dḥyan kur istiqlal ne upnee hee ṣulaḥ pur ḥimmut bandḥ kam kee rah ḥo turjeeh dee. yih bat such hue hi œske kanoṇ ne nughmu o surod kee awaz se kœchḥ lœṭf nu œṭhaya, uor œske ank,hoṇ ko wuhaṇ

ke julwu,e rungarung se chukachuondh nu lugee, pur sufur men zad rahi mooquwwee wuhan ke puhoonchne tuk kum nu hoo,a, lekin muhulli surfurazee men dakhil hoke jo phirkur nigah kee, to upne humsufur ko usna,e rah men dekha, uor quzakar wooh oos wuqt rustu chhorke kisee bostani rungeen men ek khoosh rung gooldoom ke peechhe be tuhasha duor ruha tha. akhir is juwan ko ooskee numood uor turuhdaree kee kushish ne yuhan tuk nach muchwaya uor do dila kiya, ki duorte duorte narusa,ee o ghuflut ke ghar men gira, uor woheen oos ghar ka moonh bund ho guya. istiqlal yih majura,e huebut ufza qusri surfurazee kee bulundee se dekh kur, upnee tudbeer kee khoobee o muzbootee pur bagh bagh hoo,a uor afreen kee, phir upne dilnen kuha, kya khoob hoo,a ki muen ne kam kee rah lee bur khilaf ghooroor ke, uor bud sulahon ke bur uks umul kurke bur wuqt munzili moorad ko puhooncha.

two youths were, one's name perseverance patient was, the other's pride lazy, they together associating country of ignorance left and palace of promotion's search in province of science's road took. very far not advanced had when hill of selection at arrived, it on from, own stage's end black miles at descried. then thence descended and forwards marching

when observation made, then a cross road sight came, seeing on, perplexed became, both conception made that each way this very place from, exaltation's palace to leading is, because that there two posts were, one upon writing conspicuous in plain this written was, that this useful road is and other upon the same writing in, famous way, yet this road though winding was still broad, clean, pleasant (was). many novices it upon going were and its both sides upon, the rose blooming its charms to give remain did, and great great trees umbrageous much spread the sun's fierce rays from them saving were. in short, them the nightingales warbling and damsels' melodious notes, the road long thus beguiling were, that toil journey's at all felt not was and way's every one turn at, individual individual cup-bearer comely well bred, nectar's cup hand in holding, jovial way-farers of entertainment for, sight coming was. the delight and pleasures tents that here and there like minarets standing were, travellers who them in seated or sleeping were, their service for one one fan-holder flies driving away for ready was, this on, the highways genii, pride to sign made and temptation gave, thus come us after after along, their bidding to according thoughtless went and persever-

ance to said, you us like do, hearing just, this youth him to said, well path of ease you to welcome be. in fine perseverance useful way reason and discrimination's spy-glass with well examine to began, lastly perception made, although this path rugged, stony up down is, nevertheless straight and short is, and this lad's sake for, him to also auspicious one circumstance happened, that sun of truth's rays' from, contempt and prejudice's lowering clouds, that long since overcasting were, the same that instant break to began and its light from here and there road on, how many fruits and clusters of the grapes of ordinary life and justice, which entangled trees on, leaves of covering under, hanging were, sight came, besides this, those trees' roots of rocks from, many a fountain honesty and self guidance of bubbling up saw, this all something reflection making, perseverance own very counsel on resolution assuming, useful road to preference gave. this matter truth is, that his ears melody and songs from any delight not obtained, and his eyes to there of splendour, variegated from, dazzling not came, but journey in *viaticum* comfortable, there of arriving till wanting not was, and place of promotion in entered having, when turning look gave, then own fellow traveller

half way espied, and as fate would have it, he that time road having left, some garden flowery in a beautiful goldfinch after, without reflection to run continue did. at last this lad its appearance and beauty's attraction here to dance led and distracted made, that running running incapacity and neglect's abyss in fell and instantly the pit's mouth shut became. perseverance this calamity terrour exciting palace of promotion's height from seen having, own determination goodness and firmness at rejoiced was and praise made, then own mind in said, how good was that I useful road in opposition pride to, and bad advisers to contrary acted having, in time end of wishes to have arrived.

this will prove one more opportunity for the learner to display his prowess as an english composer, somewhat in the style of the celebrated vision of mirza, though the allusions here can forcibly strike those minds only, who seriously observed the preposterous policy in the college of fort william, of allowing the students, for some years after its first establishment, to study any oriental language they pleased. the consequence naturally was, that the idle and gay flocked to the persian class, and deserted all the rest. many expulsions

became from time to time necessary, and terminated in an order, long in force, that every student should commence with the hindoostanee at least, without which, from its great difficulty in the pronunciation alone, it would have been almost entirely deserted.

whatever may be asserted on the brilliancy of fancy which sparkles through many literary works in the east, few men will dispute the palm in favour of the oriental writers, for that correct taste and sound judgment, which are so conspicuous on comparison in the classics of the west. among many other instances of bad taste, the most prominent in my estimation is the pedantic style which disfigures almost every prose production now extant in the hindoostanee language, and which renders it often wholly unintelligible to every reader, who is not as deep in arabic or persian lore, as the learned man who composed the book itself. if excellence in a popular tongue consisted in writing any thing far above the conception of the people for whom it is intended, every body must allow, that some of the hindoostanee authors and translators stand unrivalled in this species of composition. in fact, to say the least that can be observed on so absurd a perversion of talents and learning, most of the former efforts of this

description, that I have yet seen, might be very good arabic or persian, for any thing I know to the contrary, were they not disjointed and disfigured by the occasional introduction of a hindoostanee postposition or verb, which, like the casual flash of lightning in a dreary night, served but to render the surrounding darkness still more visible. this false taste is no where more discernible and preposterous than in the prefaces of oriental works, which are in general composed in an affected idiom so much beyond the level of ordinary capacities and acquirements, that very few of the men, who can comprehend the body of the publication itself, are qualified to wade through the wonderful display of erudition which announces its birth. such a profound harbinger, one would imagine, is absolutely requisite in india, to stamp a proper value on any literary performance, of which, in the preliminary portion, at least, it may commonly be asserted with great truth, that it must be an incomparable book, because nobody can well understand the introduction to its contents. to expose and explode this monstrous abuse of a living colloquial language, by giving it a new and impartial bias, had been my constant study, for some years while on the spot, and I am not altogether

without hopes of having established my success, on the broad basis of public utility to ourselves, as the rulers of british india, and to its inhabitants of every description also, as our subjects. if we are to indulge any prepossessions on the score of language or laws, I think sound policy and justice will point out the hindoos as the most proper objects, being still the great, ancient, and useful mass of the people in our east indian empire. at all events, it cannot be disputed, that our magistrates ought to be as well qualified to comprehend a hindoo's complaint, *viva voce et propria persona*, as to understand a moosulman of any rank or description whatever. in spite of the clamour which the admirers of the qooran or the literature of persia, and their abettors at home or abroad, may raise against all my exertions of the present nature, I shall persevere in the great work of reform which I have so successfully begun. as nothing can facilitate this object more than easy, familiar, and accurate translations from one tongue to the other, the learner is here presented with the first fable in the polyglot collection, as a specimen of all the rest, which have lately been published in that plain, general, useful, middle style, which ought ever to take the lead in a popular speech, whose worth

depends much less on its erudition, when contrasted with the languages of europe, than on its general prevalence and utility, when compared with any other oriental tongue, in the extensive regions of india. those moosulmans who, from local circumstances, and a habitual tendency to pedantry, know little of the wonderful pliancy and copiousness of the hindoostanee tongue, independent of its modern sources, will no doubt object to many hinduwee words that may be safely introduced into the broad, conciliating, unaffected style, which I have recommended. to them, from real experience, I can oppose a whole host of hindoos, with a potent band of those mooslims also, who in hindoostan maintain that intercourse with the bulk of the people, among whom they have resided for centuries, which is so favourable to the formation and existence of a grand popular language. when moosulmans treat of abstruse and scientific subjects, they must lean to arabic, as the hindoos *cæteris paribus* will do to the sunskrit; but in the ordinary concerns of life, and in the judicial, military, commercial, and revenue departments, such necessity and predilection are less frequent, except where local dialects or circumstances impose a preference, to the partial exclusion of some, or all the rest.

11. the israelities, ever murmuring and discontented under the reign of jehovah, were desirous of having a king like the rest of the nations. they offered the kingdom to gideon their deliverer, to him, and to his posterity after him: he generously refused their offer, and reminded them, that jehovah was their king. when gideon was dead, abimelech, his son by a concubine, slew all his other sons to the number of seventy, jotham alone escaping; and by the assistance of the shechemites, made himself king. jotham, to represent to them their folly, and to shew them that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner:

hearken unto me, ye men of shechem, so may god hearken unto you. the trees, grown weary of the state of freedom and equality in which god had placed them, met together to choose and to anoint a king over them: and they said to the olive-tree, reign thou over us. but the olive-tree said unto them, shall I quit my fatness wherewith god and man is honoured, to disquiet myself with the cares of government, and to rule over the trees? and they said unto the fig-tree, come thou, and reign over us

but the fig-tree said unto them, shall I bid adieu to my sweetness and my pleasant fruit, to take upon me the painful charge of royalty, and to be set over the trees? then said the trees unto the vine, come thou and reign over us. but the vine said also unto them, shall I leave my wine, which honoureth god and cheereth man, to bring upon myself nothing but trouble and anxiety, and to become king of the trees? we are happy in our present lot: seek some other to reign over you. then said all the trees unto the bramble, come thou and reign over us. and the bramble said unto them, I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. but if you obey me not, out of the bramble shall come forth a fire, which shall devour even the cedars of lebanon.

bunee isra,eel humeshu khooda kee badshahut men kooṛkooṛaya burburaya kurte the, is waste ki manund uor quomon kee oon men badshah nu tha. akhir juedoon ki oonka hima,yutee tha oos se kuha ki too badshahut kur, hum ne teree poosht dur poosht kee sultunut qubool kee, oosne juwan-murdee se upnee numana, bulki oon logon ko jutaya ki badshah toomhara khooda hue. jub wooh murguya, ubee mulik, ki ooska beta hurum se tha, oosne

jotham chhoot, juedoon ke jo uor suttur bete the, oon ko mardala uor shuekhmiyon kee mudud se badshah hooa. tub jotham ne, oonkee himaqut ke jutane ko uor is bat ke sabit kurne ko, ki jo bharee bhurkhum hote huen oonko uksur huokha kum hota hue, bur uks ooske kumeenon ko raj kee khwahish buhoot hotee hue, ki is men zoolm uor ghoroor buhoot sa keeje, kuha is tuor se ki soono ue shuekhmiyo meree bat ki khooda toomharee bhee soonega. ek wuqt durukhton ne bhee upnee be purwaee uor buraburee kee halut se, ki jis pur khooda ne oon ko rukha tha, bezar hokur, apus men ek badshah thuhrane ke liye mushwurut kee, uor zuetoon se kuha, humara too badshah ho. oos ne kuha ki muen upnee chikna,ee kee khoobee ki jis se khooda uor khilqut khoosh huen oose chhorkur hakimee ke bojh se nakhooshee oothaoonga uor rookhon pur hookoomut kuroonga? buud ooske unjeer se kuha ki too humaree surdaree qubool kur. oosne bhee juwab diya ki muen hookoomut kee kurwahut ke liye upne uch-chhe phulon kee mithas chhoroonga, uor durukhton ka surdar bunoonga? phir gachhon ne ungoor se kuha ki too sahibee qubool kur. wooh bola ki muen upnee shurab kee luzzut, ki jis se ullah uor ooske bunde khoosh huen, tujoonga, uor peron kee badshahee ke waste dookh

durd riyasut ka suhoonga? hum upnee upnee qismut pur raẓee huen̤, ja,o kisee uor ko sulṭunut ke liye ḍ̣hoondḥo. tub sub brichḥon̤ ne muko,ee se kuha ki a too humara badshah ho. oosne kuha ki muen̤ ne toomharee badshahut qubool kee, toom sub mere saye tule chuen se ruho, ugur moojḥe manoge to punah men̤ rukhoongee, nuheen̤ to mere kanṭon̤ men̤ se ek ag pueda hogee, ki toom sub ko lubnan̤ ke surw sumet jula kur khak kurdegee.

it being pretty generally conceived, that there is no such thing as a hindoostanee story without either arabic or persian, I now submit the following to the public. in it there is not one word of these languages; still the hindoostanee here preserves its character and regimen so perfectly, that I am convinced the whole will be understood by all classes of men in india, who have yet learned what hindoostanee means.

ko,ee kuheen̤ ko chiṭhee likḥta tḥa, ek tiha,et oos ke pas a buetḥa, oos ke likḥe ko luga dekḥne, tuo oos ne chiṭhee men̤ likḥa, jo buhoot see baten̤ likḥnee tḥeen̤ so nuheen̤ likḥee gu,een̤, kyoon̤ ki mere kune ek niput chibilla buetḥa hue, is liye nuheen̤ likḥeen̤. wooh bola, upne bḥed kee batcheet jo likḥnee ho so likḥte kyoon̤ nuheen̤, muen̤ to koochḥ toomhara likḥa hoo,a nuheen̤ dekḥa, tub is ne kuha, bḥula jo

ṭoon ne nuheen dekha, kuho to, yih kyoon kur jana jo muen yoon likha hue. is bat se buhoot lujaya, ankhen neeche keen uor sir oopur nu oṭhaya.

a person was writing a letter to send somewhere, when another came and set down beside him, who began to look at the letter. he then inserted in the epistle, thus, " I had a number of circumstances to state, which have not been put down, because there is a very silly fellow sitting by me, on this account they are omitted." the other said, " why don't you write any secrets which you intended; for my part I have not seen a syllable of your writing." on which the writer observed, " well, if you have not seen it, pray inform me how you know that I have written so and so?" at this the other was so much abashed, that he fixed his eyes on the ground, and could not lift up his head, to look the writer in the face.

I would recommend the next story, of the man who heard badly, to the serious attention of all indolent dialogists, who will not often be in a better situation, with those they address, than the deaf man was in with his friend. in fact, to expect much good from mere dialogue knowledge, is nearly as preposterous as to wonder why a blind man does not recover his sight by placing a pair of spectacles on his nose.

kisee suodagur ka ek shukhṣ buehra ashna tha, quẓakar suodagur beemar hooa.—buehra ooskee yadut ko chula, rah meṇ chulte hooe yih bundish bandhee, jo ṣaḥib sulamutke peechhe puehle yih poochhoonga. kuho ṣaḥib mizaj kuesa hue, wooh kuhega uch-chha, mueṇ kuhooṇga ameeṇ, phir poochhoonga ghiẓa kya khate ho, wooh kuhega dal khooshka, mueṇ kuhoonga nosh jaṇ, tis pur yih suwal kuroonga, toomhara mooalij kuon hue? wooh kuhega mirza fulan beg, mueṇ kuhoonga, khooda ooske hath ko shufae kamil bukhshe. akhuirush yihee munṣoobu ṭhuhrakur oosṇe ghur puhooncha, sulamoon ulek kurke nuzdeek ja bueṭha luga poochhne, kuho yar tubiyut kuesee hue, mureeẓ ne kuha kya poochhte ho mare tup ke murta hooṇ, soontehee bola ameeṇ, khooda uesa kure. becharu beemar ek to beemaree se julta hee tha, is bat ne uor bhee julaya, phir poochha, yar ghiẓa kya khate ho? kuha khak; bola nosh jaṇ bad, yih soonkur uor bhee doona khufu hooa. phir kuha, soono dost toomhara mooalij kuon hue, ghooṣṣe meṇ to bhura hooa tha hee bola mulik ool muot: kuha buhoot moobarik, khooda ooske hath ko juld shufa bukhshe.

a certain merchant had a friend who was hard of hearing; by chance the merchant fell ill. the deaf man went to enquire after him,

and, while going along the road, he made up this discourse. then after salutation I will first ask this—" well, sir, how are you?" he will say " better;" and I shall rejoin, " very good." when I enquire as to the diet he uses, he will say " rice-pudding;" to which I shall answer, " may it do you much service." I shall afterwards put the question, " pray who is your physician?" he will of course tell me, " dr. such a one is," and I may safely add, " may god prosper his hands in the accomplishment of his work." at length having settled this plan he reached the house, and, after the usual compliments, he seated himself near the patient. " my friend," says he, " how are you?" the sick man replied, " do not you see that I am dying of a fever;" on hearing which he observed, " excellent! I hope god will keep you so." the poor patient was already peevish enough with his disease, but this made him much more so. the deaf man next asked " what is your diet, my friend?" and was answered, " fiddlesticks;" " may they do you much good," the other rejoined; on hearing this he became in fact doubly enraged. his visitor then enquired thus, " do you, my good fellow, say which of the faculty attends you?" boiling with indignation, he cried, his worship

dr. death." "I give you joy," quoth the deaf man, and may the lord speed his prescriptions."

the following stories, translated from the persian and the arabic, will serve as a useful exercise for beginners; I have therefore given them without an english translation.

xiv. ek shukhṣ ne kisee durwesh ke pas jakur teen suwal kiye, ek to yih, kuhte ho ki khœda ḥaẓir hue muen to kuheen nuheen dekḥta hooṇ, jo hue to mœjhe dekḥa,o wœh kuhaṇ hue. doosre yih, ki admee ko tuqṣeer ke liye uẓiyut kyooṇ dete hueṇ, jo kœchḥ kurta hue so khœda kurta hue, insan ko hurgiz kœchḥ qœdrut nuheeṇ, kyooṇ ki be chahe khœda ke ko,ee kœchḥ kur nuheeṇ sukta, dur ṣoorut ugur insan ko qœdrut hotee, tuo sub kam upne waṣte bihtur kurta. teesre yih, ki dozukh kee ag meṇ shueṭan ko khœda kyooṇ kur jula,ega, kyooṇ ki khumeer œska ag hue; pus ag se ag ko kya dur? durwesh ne ek ḍḥela muṭṭee ooṭḥakur œske sir meṇ mara, wœh rota qaẓee e yihaṇ chula guya. ya ḥuẓrut! fulane durwesh se teen suwal mueṇ kiye, tis ka mœjhe kœchḥ juwab nu diya, bulki maṭee ka ek ḍḥema mere sir meṇ uesa mara jo ubtuk durd kurta hue. qaẓee ne durwesh ko bœlake kuha,

kyoon̤ iske, toom ne, sir men̤ mat̤ee ka d̤ula mara uor iske suwal ka juwab nu diya. durwesh ne kuha d̤hela hee iska juwab hue, yih kuhta hue mere sir men̤ durd hue, wooh kuhan̤, kuesa hue, moo̤jhe dekh̤ade, tuo muen̤ khooda osko dekhadoon̤. kyoon̤ meree nalish h̤uz̤rut ke pas kee, jo kiya khooda ne kiya, be irade khooda ke ise nuheen̤ mara, moo̤jhe kya taq̤ut jo muen̤ maroon̤, surisht iske khak se hue, khak se kyoon̤ kur isko dookh̤ puhooncha? wooh shukhs̤ nadim hoo̤a, qaz̤ee ne juwab durwesh ka pusund kiya.

to vindicate the severity of my animadversions, in the preface on hadley, I shall here insert my hindoostanee translation of his famous story; but, in justice to me, no attempt will I hope be made to read it to a native, until my orthography has been acquired, by giving every letter of the story the very individual sound it possesses in my hindee-roman system. the reader will also be pleased to recollect, that the english of this tale will be found in hadley's book, for the style of which no body can justly hold me responsible, though I certainly have made the hindoostanee agree with it as much as possible. as the subjunctive or conditional mood and its tenses to beginners are

more formidable in appearance than reality, I would advise them to compare my mode of expressing these here with others, and to recollect the great use of the present participle or tense, without its auxiliary signs, on all occasions of this kind. few people will conceive this sentence, "had I then been in europe, I would not have allowed my brother to come to india," so very simple as it in fact is. suppose the reader tries his own skill in hindoostanee, before he looks at my version of it: jo muen̤ cos wuqt wilayut men̤ hota to upne bha,ee ko hindoostan men̤ nu ane deta. an adept will at one glance tell why the conditional jo is used and cos inflected, the utility of the illative or consequential to, and the reasons for upne being preferred to mere, as well as the use and nature of the permissive compound ane data. it is by such phrases as the above, that the natives can in a moment discover, whether the person speaking to them is well versed in their language or not. several instances of the same nature occur in the story as I have given it, which the reader may put to the test of experience whenever he pleases, as I have not the smallest idea of flinching from any ordeal that may be proposed on this subject.

urubee qiṣṣu hindoostanee zuban meṇ.

cos padshah kee beṭee uor con shahzadoṇ ka jo cos ke iṣhq ke mare sufur ko guye ṭhe.

teen suo burus hooˌe ki ek buṛa duolutmund padshah man singh nam, bungale meṇ ṭha; cooske lakh suwar, nuo suo ooṇṭ, pundruh suo haṭhee ruheṇ, cooskee ek buṛee khoob-soorut beṭee ṭhee, jis kee khoob-soortee kee dhoom buhoot moolkoṇ meṇ puhoonchee. teen bhaˌee shahzade buhoot uch-chhe oospuraṣhiq hooˌe, uor cooske bap se cooskee shadee kee durkhwast dee. padshah ne upnee luṛkee se kuha in teenoṇ shahzadoṇ meṇ se ek upne byah ke waṣṭe pusund kuro, shahzadee ne bap ko juwab diya, we sub moojhe burabur hueṇ jis se ap kee murzee ho, ooshee se mueṇ shadee kuroongee, tud padshah ne upnee uql se yih munṣoobu ṭhuhraya. shahzadoṇ se kuha, toom to meree beṭee ko chahte ho; pur oosne upnee pusund hum pur muoqoof rukhee huc; mera hookm soono toomheṇ teen muheene ka sufur kurna hoga; is meṇ jo koˌee cooske waṣṭe buhoot uch-chha toohfu lawega, uor wooh toohfu cos luṛkee ke liye faˌidu rukhe, soˌee cos se shadee kurega. khuer teenoṇ juwan padshah ko moojra kurke bahur nikle; kisee suraˌe meṇ jake apoos meṇ yih qurar kiya; jub muheena tumam ho to isee suraˌe meṇ aweṇ upna

upna tœhfu apœs meṇ dikhlaweṇ. jo kuha so kiya, phir œshee sura,e meṇ ek jugih hoo,e, bure bha,ee ne ek doorbeen upnee aukh pur rukh-ke kuha, jo muen upnee pyaree ko dekh sukta tuo kya khœsh hota etne meṇ uchanuk pokar ooṭha, hue! hue! kya bœra nuseeb hue humara, jis shahzadee pur hum ne mœhubbut se dil lugaya tha so wœh to isee dum murtee hue. tis pur munjhla bha,ee bola dek,ho yih sheeshee is meṇ imrut hue yuune abi huyat, jo is wuqt meṇ wu-haṇ puhœnch sukta to œse muen bhula kurta, phir chhoṭe bha,ee ne khœshee se kuha lo dek-ho yih ghaleechu hue is pur jo hum buethen uor juhaṇ kuheen jaya chahen, ugur lakh kos ho tuo bhee ja suken. teenoṇ shahzade qa-leeche pur buethkur pul marte œs ke khilwut khane meṇ apuhœnche; shahzadee ko to imrut ka ghœnṭ peetehee aram hoo,a, charpa,ee pur ooṭh buethee. tub yih teenoṇ apœs meṇ jhu-gurne luge uor padshah ko roo bu roo guye. upne sufur ka uhwal uor pichhlee huqeequt sub kuh soona,ee. padshah ko,ee dum, chœp ruha, phir sochkur kuha, such hue juese tœm-hare tœhfe wuesee hee tœmharee khoobiyaṇ huen, kyoon ke doorbeen wala jo meree beṭee ko nu dekhta tuo œske hal kee khubur kyoon kur tœm wuhaṇ miltee, ugur ghaleeche ka ma-lik tœm ko yuhaṇ nu lata, to kis turih ate?

uor imrut bina toomhara ana bhee eehan kooch kam ka nu hota; is liye toomhen pansa dalna hooa shahzadee ke waste.

the english version may be taken from hadley, if his wretched performance be still extant, or the scholar can hereafter try his own hand upon this story, as advised in the preceding pages, and on the plan exhibited in the ixth story.

while I shall consider it as a most laudable effort by any of my pupils to commence colloquial exertions on board ship, during the outward passage, the learner must recollect, that any thing of this sort will be very far beyond his strength in the language for two or three months, as a great deal of explanatory circumlocution must take place between the lushkurees (lascars) and himself, before the subject discussed can be deemed at all satisfactory and correct in such intercourse. both parties must be liable to innumerable misconceptions, which nothing but great skill in the hindoostanee grammar and pronunciation can avoid and rectify completely, a task that might be accomplished by an experienced linguist alone, who has sojourned one year at least in the east indies. all questions or observations, abruptly introduced to the natives of that region, puzzle them amazingly, though the same remarks, cautiously made

and progressively unfolded to their view, often appear easy in the extreme, and lead to a mutual understanding immediately. so many materials have been collected in these sheets, to form a rational etymologist, that every acute mind will insensibly become one during his career in the hindoostanee alone, more especially as most words in that significant speech may be traced very satisfactorily to their origin or root in the sunskrit and other languages. this process will be quickly attained considering the initial, medial, and final portions of words attentively, and at the same time adverting to the euphonic mutability of letters, in the various and ever-varying forms they assume in all languages. I am not very certain that the words *disease* in english, and *chapeau* in french, will strike every eye at the first glance as compounds of *dis* without, and *ease*; of *chat* a cat, and *peau* skin; but I may safely take it for granted, that my more intelligent readers will hardly dispute the point, when reminded, that we call *a hat* a beaver, on similar grounds. in such etymologies, supposing even that they are false, the bare exercise of the juvenile mind upon them is productive of much benefit, giving to words a sort of local habitation and a name in the memory, which otherwise they cannot possess, and

consequently too often pass away without leaving a vestige behind. puhaṛ signifies *a hill,* but when we analyze it as puh, *the dawn,* and aṛ, *concealing, covering,* into the *dawn-hider,* which, in a flat country, it might be called, there is very little chance of our ever forgetting the word puhaṛ again, whether the deduction here be right or wrong. on similar principles puhulwan *a champion,* or the *first man* who comes out to brave the enemy to combat; even puhul, puhla *first,* may be deduced from puh, since the *dawn* of day would very naturally present itself to the mind of man, as a primary point of time to reckon from. I am aware that etymological inferences have been laughed to scorn, from the frequent abuse of this rational exercise of our mental powers, but where is the art or science that has escaped gross perversion and misuse any more more than etymology, which will, at no distant period, break through the gloom of prejudice and misconception, and, with the never-failing light of truth and reason, carry conviction to every thinking breast. the want of thought in most schools, is owing to the great stress which is very absurdly laid there upon memory only; the mind and judgment are consequently as little improved, after some years of memorial drudgery, as if they really

required no care or cultivation whatever: the consequence naturally is, that few people retain, after five or six years, any more of their classical lore than barely enough to constitute them tolerable etymologists in their own tongue, though probably not a little defective in its grammar. were youths very early taught english grammar and arithmetic; were they often obliged to complete sentences, taken progressively from different authors, in which a few of the leading words were purposely omitted, they would much sooner reason and think seriously on their studies than people are aware of; and their real proficiency would, in general, so far surpass our most sanguine expectations, that I would stake every thing on the successful issue of an experiment founded on such grounds.

XV.

ode from wulee,

1.

khoobroo khoob kam kurte huen̤,
yek niguh men̤ ghoolam kurte huen̤.

2.

dekh̤ khooban̤ ko wuqt milne ke,
kis uda se sulam kurte huen̤.

3.

kum nigahee soon̤ dekh̤te huen̤—wule,
kam upna tumam kurte huen̤.

4.

kẖolte huen̤ jub upnee zœolfan̤ ko,
s̤œobuh s̤adiq ko sham kurte huen̤.

5.

kya wufadar huenge milne men̤,
dil se sub ram ram kurte huen̤.

6.

s̤aẖibi lufz̤ œos ko kuh nu suke,
jisko khooban̤ kulam kurte huen̤.

7.

dil lejate huen̤ ue wulee mera,
gœol-rœokhan̤ jub khiram kurte huen̤.

paraphrase.

1.

what havock yon beauties display,
  where thousands of hearts they enslave:
one look is enough for the gay,—
  and more than enough for the brave.

2.

behold how the fair ones draw nigh,
  so graceful their motions appear;
each step is admir'd with a sigh,
  each sigh is condens'd to a tear.

3.

though glancing they carelessly dart
  fell arrows of scorn from their eyes,
those lodge in so mortal a part,
  our souls are their victims and prize.

4.

if damsels, aurora! combine,
to spread their dark locks o'er thy car,
the curtains of night will be thine,
each face—a bright evening star.

5.

in loving how can they be true,
while honey distils from each tongue;
we captives bid freedom adieu,
they spare not the old—nor the young.

6.

the bard whom those maidens address,
in silence quaffs all that they say;
nay—wisdom is forc'd to confess,
his wits have been ravish'd away.

7.

lo! wulee, the pride of our swains,
hath lately forsaken his lyre—
to gaze on the maids of the plains,
whose gait fills his breast with desire.

sonnet by the late nuwwab asuf ood duolu.

1.

yih ushk chushmon men ub jum ruhe nu ruhe,
hoobab war ko,ee dum ruhe ruhe nu ruhe;

2.

too upne shewu,i juor o jufa se mut goozre,
terec bula se mera dum ruhe ruhe nu ruhe;

3

qumur ko hota hue hur mah meṇ kumal o zuwal,
tere bẖee ẖoosn ka ạlum ruhe ruhe nu ruhe.

4. [lekin,

ụrq hue rookh pur tere khọ̣sh nọ̣oma sunum,
humeshu gool pur yih shubnum ruhe ruhe nu ruhe.

5.

yih wuṣf teree jọ̣oda ẹe ka kya likẖe asuf?
yih ittifaq hue bahum ruhe ruhe nu ruhe.

6.

juhaṇ meṇ too mera pyara humeshu qa ịm ruhe,
lubọ̣n pur dum hue mera ṭẖum ruhe ruhe nu ruhe.

the constant reiteration of ruhe in the hindoostanee verses has rather a monotonous appearance than effect, when pronounced with the impressive cadence and emphasis that are here required; but how shall I transfuse the elegance which the intervening negative nu diffuses over this portion of the original, in which similar expressions are no less beautiful than significant. ruhe ruhe nu ruhe, transcends my powers of communication in our own language, I shall therefore either cherish the hope that future trials will prove more fortunate, or rest contented in the interim, with comparing it to those passages, so well kown in the unrivalled soliloquy, commencing with,

" to be or not to be," &c. which I fancy will fade in every version from our mother tongue.

the foregoing words literally considered will run thus, ruhe, *if it stay:* ruhe, *it will stay*; nu ruhe, *should it not remain;* nu ruhe, *it will not remain.* by phrases of this sort the uncertainty or contrast of events is inimitably denoted in the hindoostanee, with a sweetness and precision similar to " *none* but the brave, none *but* the brave, none but *the brave* deserve the fair."

translation.

1.

are lucid drops in either eye,
love's magic gems set there?
or do they glisten, sink and die—
mere twinkling spheres of air?

2.

each killing charm at once display,
here, tyrant! strike thy dart:
take full revenge—but near me stay,
'tis worse than death to part.

3.

thy rival planet if we see,
through monthly changes run,
from waning where is beauty free,
though radiant as the sun?

4.

true, on thy cheeks youth blooming glows,
but, oh, frail mortal hear!

yon virgin dew which decks the rose,
just shines—to disappear.

5.

yet, asuf, why the boon deplore,
that chance alone can give!
sure, absence wounds his breast no more,
who, slighted,—hates to live.

6.

may thou, beloved! here remain
in bliss, like saints above;
take this last breath! return'd again,
to sigh—how much I love.

XV.

an ode from suoda.

1.

ghuer kepas yih upnahee gœmaṇ hue ki nuheeṇ
julwugur yar mera, wurnu kuhaṇ hue ki nuheeṇ?

2.

mihr hur ẓurre meṇ mœjh ko to nuẓur ata hue,
toom bḥee ṭook dekḥiyo ṣaḥib i nuẓran, hue ki nuheeṇ?

3.

dil ke pœrzoṇ ko bughul meṇ mueṇ liye pḥirta [hooṇ,
kœchḥ ilaj œn ka bḥee ue sheesheguraṇ hue ki nuheeṇ?

4.

pas i naamoos mœjḥe ishq ka hue ue bœlbœl!
wurnu eehaṇ kuonsa undaz i fighaṇ hue ki nuheeṇ?

5.

age shumsher tœmharee ke bẖula yih gurdun,
moo se bareektur ue khœsh-kumuraṇ hue ki nuheeṇ ?

6.

jœrm hue ooskee wufa ka ki jufa kee tuqṣeer,
ko,ee to bolo yuhaṇ mœṇh meṇ zubaṇ hue ki nuheeṇ ?

7.

poochẖa suoda se mueṇ ek roz ki ue aware!
tere ruhne ka mœ,ụiyun bẖee mukaṇ hue ki nuheeṇ ?

8.

yek bu yek hoke bur-ashœftu luga yih kuhne,
kœchẖ tœjẖe ụql se buhra bẖee miyaṇ hue ki nuheeṇ ?

9.

dekẖa mueṇ quṣri fureedooṇ ke dur oopur hue ek shukhṣ, [heeṇ ?
ẖulqe-zun hoke pœkara, ko,ee eehaṇ hue ki nu-

freely translated.

1.

I often wonder, whether the radiant object of my adoration smiles upon others or not, yet where is the spot that god is not there ?

2.

yon glorious orb to me appears in every

beam: do you also, o ye enlightened! pray behold if this be really so or not.

3.

I am wandering about with the fragments of a broken heart in my hand; say, o doctors, if there be any balm for cementing them or not?

4.

songstress of the night, I also feel the mild influence of divine love, were it otherwise, what degree of noisy praise is there that my voice could not reach?

5.

before thy falchion, this neck of mine indeed is more slender than the finest hair: is it so or not, o ye daughters of genuine devotion!

6.

is the justice of providence to blame, or is it the fault of my wayward fate? do let some people say here, if a tongue be in their head or not.

7.

I one day asked of suoda, o wanderer! hast thou any fixed residence on earth?

8.

all at once becoming enraged, he began to say, "silly body, is there one atom of sense in thy possession or not?"

9.

I have long since with my mind's eye espied a weary wight at the palace gate even of the

mighty fureedon, who knocking, roars out—
" is there any one here or not ?"

closely translated.

1.

in my foolish imagination I conceived another possessed not the radiant object of my love—else where is he not ?

2.

the sun of the universe in every atom shines to my perception ; look, ye enlightened, for a moment, and see if he be there or not !

3.

a broken heart, I wandering carry within my bosom ! have you a cure for this, ye skilful in art ? or have you not ?

4.

o nightingale ! I feel the reverence due to love ; else what is thy cause of lamentation that I have not ?

5.

say, is my love to blame ? or my hard fate ? tell me who can—is there a tongue to speak or not ?

6.

before the sword divine, this little neck
is smaller than a hair—say, angel, is it not ?

7.

I one day enquired of suoda the pilgrim—
" hast thou a fixed dwelling place or not ?"

8.

empassioned at the question, abrupt he answered—" hast thou one particle of reason, friend, or not ?

9.

" behold ! at the palace gate of the (late) monarch fureedon, a man calls aloud—is any one here or not ?"

paraphrase.

1.

what else, I oftimes pensive ween,
can various creeds and tenets mean,
whence flow the ardent pray'r,
but that of mooslim, pagan, jew,
must, as the christian's, each be true :
for god is every where.

2.

thus in one circle we divine,
the radii from its bounding line
concentric still unite ;
so from the wide extended round
of all religions, will be found
one only lord of light.

3.

yon solar orb in every ray
shines forth the glorious god of day,
  oft with refracted beam;
on shifting clouds does he retire?
or can they quench his awful fire?
  speak, sages! do I dream?

4.

with broken heart and wounded soul,
I wandering search from pole to pole,
  for balm to heal my woes:
still not one doctor can I find,
like death, to cure my tortur'd mind,
  o come and bring repose!

5.

sweet bird of eve, thy plaintive note
could never drown my louder throat,
  if rev'rence due to love
did not silence my moans and sighs,
and bid me turn these streaming eyes
  to the great god above.

6.

before whose dreadful sword, this neck
is like the cobweb's finest wreck,
  that floats upon the air;
look, angels! tell me ay or nay,
ye surely can the truth display,
  and will the whole declare.

7.

that providence is just I own,
though fortune sternly on me frown ;
the fault perhaps is mine ;
come, cherubs ! teach the soothing plan
of calm content to wayward man,
and let me not repine.

8.

once I the pilgrim suoda spied,
and then in earnest to him cried,
" hast thou no fix'd retreat ?"
enrag'd, responsive, thus he spoke,
" sure, silly friend, you only joke,
" or never heard of fate.

9.

" with reason's eye here take a glance—
" through time and space's vast expanse,
" (nor blink it with a tear)
" at one, by cesar's palace doors,
" who knocking there incessant roars,
" is any body here ?"

the freedom of paraphrase has led me to introduce one stanza, viz. the 2d, which is not in the *original,* to compensate for the loss of another, by condensing *its* 7th and 8th here, into the latter only, as the reader will easily perceive on comparing both together.

xvii.

ghuzul, mirza kazim ulee juwan kee.

juwan is the assumed poetical name termed tukhullooṣ, which the native poets are so fond of, that very few of them omit it. it is customary to introduce the tukhullooṣ in the last stanza of every ode, in the most appropriate and neatest manner, as in the poems now before us.

1.

ueyam hueṇ juwanee ke jub tuk buhar hue;
peeree jo a,ee phir to khizaṇ ashkar hue.

2.

ghuflut nuheeṇ hue khoob ghuneemut yih wuqt [jan,
soon goshi jaṇ se pund, ugur hoshiyar hue.

3.

moo,e soofued lawega puegham ujul ka jub;
tub koochh nu ho sukega, ubhee ikhtiyar hue.

4.

gur hue tumeez furq soofued o siyuh meṇ kur,
eksaṇ nu yar gurdishi luel o nuhar hue.

5.

tuhseel kurke ilm kee, uch-chhe umul too kur,
alum meṇ admee ka isee se wuqar hue.

6.

chahe ugur uzeez ho, pueda kumal kur,
uor be kumal chushmi khula,iq meṇ khwar hue.

7.

namurd keene kee jo zœbaṇ kurte hueṇ duraz,
tœhmut, œnhoṇ kee tegh o qulum ka shi,uṛ, hue.

8.

kurte hueṇ nek namee ko dum se ḥusud ke qutl,
hur ek œn meṇ ghatee hue uor nabukar hue.

9.

nuosheerwan o hatim o rœstum se ub hue kuon?
name niko œnhoṇ ka suda yadgar hue.

10.

ụdl o sukhawut uor shuja,ụt kur ikhtiyar,
ek ek kee juhaṇ meṇ bina pa,edar hue.

11.

muḥwe jumal œska ho, jisko nuheeṇ zuwal,
dil ḥœsni ạrizee pu tera bequrar hue.

12.

peekur muc,e ghœroor nu bud must hoojiyo,
jœz durdi sur, nu uor kœchḥ œska khœmar hue.

13. [kœchḥ,

jis ko, juwaṇ! kisee se kœdoorut nuheeṇ hue
dil œska a,eene kee numuṭ be ghœbar hue.

a verbal version of the above.

an ode, mirza kazim ulee juwan *by.*

1.

season is youth of when till, spring is; [dent is.
old age when arrived, then indeed autumn evi-

2.

inattention not is good, blessing this time reckon,
hear thou ear of soul with counsel, if wise be.

3.

hair white bring will the message fate of when;
then any thing not be able will, now power is.

4.

if be judgment, difference white and black in [make,
alike not, friend! revolution of night and day is.

5.

acquisition made having science, good deeds [perform,
world in man's, this indeed from, honour is.

6.

wish may if dear be, exist perfection cause.
for the worthless eyes of people in despicable is.

7.

cowards malice of who tongue making are long,
slander, their sword and pen of business is.

8.

make do reputation breath with envy's slaughter,
every one them of assassin is and worthless is.

9.

nuosheerwan, and hatim and roostum of, now
is who? name good their, ever memorial is.

10.

equity and generosity and bravery make choice,
each one of, world in, foundation firm is.

11.

absorbed (in) glory its be, which to not decay.
heart, beauty fading on, thy unsteady is.

12.

quaffed having the wine of pride, not drunk be.
besides a headach no other else its crop sickness
is.

13.

whom to, youth! something with stain not is any,
heart his, mirror of manner without spot is.

a free translation.

1.

while the season of youth continues, we may really enjoy it as the spring of our lives, but when age comes on, we must perceive winter's approach through the falling leaves of autumn.

2.

oh! consider the present time as a precious blessing, which folly alone can despise; and if you be prudent, now lend an attentive ear to my admonitions.

3.

when grey hairs summon man to the grave, it will be too late to reform, youth is therefore the season for mental exertion.

4.

if you can discriminate light from darkness,

o my friend! then immediately learn a most useful lesson from the regular vicissitudes of day and night.

5.

now store your mind with science, and perform worthy actions, since from these alone a man is esteemed in the world.

6.

should you court popularity, cultivate your genius and talents, for the illiberal and illiterate are despicable in the eyes of mankind.

7.

cowards who dart their tongues envenomed with malice, employ their dagger and pen in calumny's service.

8.

they who blast innocence with the breath of envy, are all to a man worthless assassins.

9.

though not a vestige of nuosheerwan, hatim, and roostum, now remains upon earth, still the fame of their great actions will prove eternal.

10.

practise justice, generosity, and every noble virtue, because each of these will prove more durable than a monument of brass.

11.

as the mind loses its energies by admiring

perishable beauty, do you contemplate that glory which alone is a stranger to decay.

12.

never allow the favours of fortune to intoxicate you with pride, lest you subject yourself to its giddiness and distraction.

13.

he whose heart, o youth! is free from every stain, has a conscience clear as the limpid stream.

paraphrase.

1.

fair youth is the season which mortals should prize,
as the spring of both body and mind,
through summer and autumn see life swiftly flies!
with old age, its cold winter, behind.

2.

awake! while sweet health so benignantly cheers,
like aurora, the morn with her rays!
o hear, my young friends, ere the dark night appears!
for improvement, these—these are the days.

3.

exert every nerve while the soul is in tune,
each high summit of learning to gain;
should time's hoary locks bring death's *fiat* at noon,
then indeed you may labour in vain.

4.

if reason or genius your bosoms yet fires,
with advantage contemplate this truth!

as daylight itself before darkness retires,
clouds may lower on the sunshine of youth!

5.

now quickly employ every moment you can,
adolescence with honour to crown,
for science should ever distinguish the man,
who aspires to high rank or renown.

6.

in arts and accomplishments emulate all,
persevere to fame's temple, in view;
while envy and ignorance shamefully fall,
merit's bays, there, are waving for you.

7.

the dictates of malice let cowards obey,
armed with pencil, stiletto, or pen, [slay,
leave slander's base weapons, which innocence
to assassins—the basest of men.

8.

true worth is a lamp, with celestial flame,
that will shine when this globe shall decay;
though monuments sink in the dust, a good name
is the dawn of eternity's day.

9.

by just and magnanimous actions, the brave
gather laurels unfading on high;
from earth far remov'd, and the sting of the grave,
in heaven,—where they never can die.

10.

see pleasure and fortune both fade like the rose,
when its dew-drops of morn disappear!
but glory's immortal fresh blossoms disclose,
like the myrtle, spring's charms through the year.

11.

indulge not too freely in pride nor in wine,
those false lights of this visible gloom!
which coxcombs and profligates borrow to shine,
as mere glow-worms in vice's dark tomb:

12.

while juvenile minds, which no passion inspires
that an angel might blush to descry,
reflect the pure image that virtue admires,
in the tear of mild sympathy's eye.

xviii.

ghuzuli ḥafiz.

the intimate connection between the hindoostanee and persian languages, renders every apology for the appearance of the following ode from hafiz unnecessary, because we can no more separate the grammar of these tongues entirely from each other, than we can totally disjoin the greek and latin rudiments.

1.

ḥijabi chihru,e jaṇ meeshuwud ghœbari tunum,
khœsh aṇ dume ki uzaṇ chihru purdu bur figunum.

2.

chœneeṇ quſus nu suza,e choo mun khœsh il-
ḥan ust, [chumunum.
ruwum bu gœlshuni riẓwaṇ ki mœrghi aṇ

3.

uyaṇ nu shœd ki kœja amudum kœja boodum,
diregh o durd ki ghaſil zi kari khweshtunum.

4.

chigoonu ṭuof koonum dur ḥureemi ạlumi qœds,
ki dur surachu,e turkeeb tukhtubundi tunum.

5.

mura ki munẓuri ḥoor ust muskun o mawa,
chura bu koo,e khurabatiyaṇ bœwud wuṭunum.

6.

ugur zi khooni dilum boo,e mœshk mee,ayud,
ujub mudar ki humdurdi nafu,e khœtunum.

7. [shumu,

ṭirazi pueruhune zur kushum mubeeṇ chooṇ
ki soz hast nihanee durooni pueruhunum.

8.

biya o hustee e ḥafiẓ zi peshi oo burdar, [num.
ki bawœjoodi to kus nushnuwud zi mun ki mu-

a free translation.

1.

the shade of this body obscures the radiance of my soul; welcome that hour, when I may tear the veil from its celestial countenance.

2.

such a cage doth not become a warbler like

me, who soars, as a bird of paradise, to the regions of bliss.

3.

I know not where I now am, nor where I formerly was; woe is me, I have neglected my own self!

4.

how can I wing my flight round the temple of the pure empyrean, while confined within the bars of this terrestrial frame?

5.

why should I, who aspire to the asylum and abode of cherubs, find a mansion here among the haunts of degraded forms?

6.

should my heart's blood be stained with the dark hue of musk, be not surprised, for I am a fellow-sufferer with the musk-deer of khotun.

7

do not contemplate the gay form of my orient robes alone, while I like a taper am consuming with the internal fires, which this breast of mine conceals.

8.

come, my soul! draw the curtain of delusion from the eyes of hafiz, for while thou art, no body shall learn from him that he can really exist without thee.

the next hindoostanee ode is but a very humble imitation of the original, just translated, though not altogether destitute of merit, as the version of an excellent persian poem, which breathes the dulcet notes of a nightingale, pitched far beyond the sweetest strains of the imitative bulfinch, or the lowly bard of hindoostan.

xix.

ghuzul meer ummun lo̤ṭf kee.

1.

hue o̤ṭ julwu,e jan ka gilee budun mera,
khooda kure ki co̤re khak ho yih tun mera.

2.

qufus me̤n dooniya ke kya bole moo̤j,h sa kho̤sh
ṳdun me̤n chuhchuhe maroo̤n, wooh hue chumun mera.

3.

nu sumj,ha yih ki kuha̤n tha uor ub kuha̤n aya.
huzar hṳef ki ghafil hue fuhm o z̤un mera.

4.

kuroo̤n mue̤n kyoo̤n ke bh̤ula lamukan̤ kee suer,
ph̤un̤sa hue qued me̤n khakee budun kee mun mera.

5.

humara gh̤ur to hue h̤ooro̤n kee ankh̤ kee pootlee,
gulee me̤n muekushoo̤n kee kyoo̤n ke ho wu-
t̤un mera.

6. [kee boo,

khuṭa nuheeṇ jo mere khooni dil se mooshk
mile toojhe, ki hue dil nafu,e khootun mera.

7. [shumṇ,

yih nuqshi jamu,e zurkush mera nuheeṇ joṇ
ki huega purdu,e fanoos pueruhun mera.

8.

coṭha too hustee ko ḥafiz̤ kee ake uz ruhi looṭf,
ki ko,ee soone nu tere samhne sookhun mera.

paraphrase of the original ode in page 286.

1.

hail, heavenly spark! that glorious day,
when thou, releas'd from circling clay,
may soar to realms of bliss:
no longer shall this frame i
a soul inspir'd by love divine,—
pure bird of paradise!

2.

god's mystic scheme I vainly scan,
and grasp his mind infus'd in man;
these—far transcend my song.
thro' death's deep gloom, how wing my flight,
to that eternal source of light—
eclips'd from me so long?

3.

eccentric spirit! why first roam—
to earth—from heav'n thy native home,

where kindred angels dwell?
how like the bounding musky deer,
thou still art doom'd to anguish here—
this yearning heart can tell.

4.

those radiant orbs, earth's vernal bloom,
lose all their charms, while I consume
with melting sighs on sighs:
yes, bright intelligence! I see,
my self cannot ascend to thee,
till mortal ḥafiẓ dies.

the animated allusion to the musk-deer by ḥafiẓ, in these verses, can be relished by those only who will examine the natural history of this animal. if we add to this, the coagulated contents and general structure of the musk-bag, evident upon dissection, we shall find they are not very dissimilar to a heart, supposed to have its blood curdled and scorched by the ardour and anguish of disappointed love.

the reader will perceive my notions of self, both in metaphysics and philology, in this extract, from the celebrated persian grammar, which in this respect I implicitly follow.

" I here use *his self*, and *their selves* instead of the corrupted words *himself* and *themselves*; in which usage I am justified by the authority of sidney, and of other writers in the golden age of our language; *self* seems to have been

originally a noun, and was, perhaps, a synonimous word for *soul*, according to locke's definition of it: '*self* is that conscious thinking thing, which is sensible or conscious of pleasure and pain, capable of happiness and misery.' if this observation be just, the arabs have exactly the same idiom: for their nufs, *soul*, answers precisely to our *self*, as subiyoon ruma nufsuhoo fee nuhriu, *a boy threw* his self *into a river*."

since reason instead of custom should be the arbiter of language, it is high time to discard *himself* and *themselves*, as barbarisms, for ever, being in fact not less absurd, though more familiar to the ear than *me*self, *thee*self, *us*selves, *you*selves, if introduced for *my*self, *thy*self, *our*selves, *your*selves, examples that incontestibly demonstrate the abuse here complained of, and the rational use of *his* self, *their* selves only, which I wish to inculcate. when we advert to *elf* and the *social* power of k, c, s, *s-elf* will not appear so very distant from *soul;* which after all may be only a modified *transposition* of s, o, (w, v, f,), l, to *self*, but on this curious metaphysical theme see page 52.

a translation of the above paraphrase, by meer sher ulee ufsos

1.

ue purinde khoold ke is dami khakee se riha hoke, oorja,e too oos ja tha juhan basa tera.

2.

upnee phoolwaree qudeemee kee kure phir deed [too,
juon se din meṇ, toojhe wooh din moobaruk hoega.

3.

ue ki too jeeta hue ishqe ézudee ke shuoq meṇ,
kur sukega phir nu toojh ko qued pinjra khak ka.

4.

rooh insaṇ kee lutafut ke subub pata nuheeṇ,
phir milega kisturuh moojh ko nishane kibriya.

5.

jo chhipa ankhoṇ se ho kis turuh se awe nuzur,
dekhiye kyooṇ kur oose, upna kuhaṇ yih mur-
tubu.

6.

uor jo yih chahooṇ ki ooska bhed koochh zahir
kuroon, [so kya.
moonh nuheeṇ rukhta hooṇ uesa, upnee goya ee

7.

muot ka muedani teeru tue kurega kis turuh,
uese undhiyare se kyooṇ kur ja ega toojh se oora.

8.

is kusafut meṇ jo tha too, kub phir awega nuzur,
chushmu e noorce qudeemee hue jo mooddut se
chhipa.

9.

hueṇ muluk humjins jis meṇ oos wutun ko
chhor kur, [bewufa.
bhoola bhutka duhr meṇ phirta hue kyooṇ ue

10.

mœz̤turub ahoo,e mœshkeeṇ sa j̤o dœkh̤ bh̤urta hue too, janta.
bun meṇ yuhaṇ œsko dil*e* khustu hue mera

11.

jub mueṇ juljata hooṇ upnee ahi atushbar se,
ye sitare pœr z̤iya uor baghi dœniya pœr fiz̤a :

12.

tub nipuṭ be rœotbu uor nacheez ate hueṇ nuz̤ur,
yuu̱ne ub h̤aṣil nu kœochh̤ howega inse mœoddu̱a.

13. [puhœonch,

ue khœoda ! tub tuk nuhogee jan kee tœj̤h tuk
jub tuluk jawe nu mur yih h̤afiz̤*e* khakee mera.

XX.

ode from suoda, the pope of hindoostanee poets.

1.

bateṇ kidh̤ur gu,eeṇ we teree bh̤olee bh̤oliyaṇ,
dil leke bolta hue jo too ub ye boliyaṇ.

2.

hur bat hue luṭeefu o hur yek sœokhœon hue rumz,
hur an hue kinayu o hur dum ṭhuṭholiyaṇ.

3.

h̤uerut ne œsko bund nu kurne dee phir kubh̤oo,
unkh̤iyaṇ jis arsee ne tere mœonh̤ pu kh̤oliyaṇ.

4.

undam i gœol pu ho nu quba is muze se chak,
j̤yooṇ khœosh-ch̤hubon̤ ke tun pu musuktee hueṇ cholivaṇ.

5.

kin ne kiya khiram chumun meṇ ki ub ṣuba,
latee hue bo,e naz se bhur bhur ke jholiyaṇ.

6.

saqee puhoonch shitab ki 'oojh bin is ubr se,
puṛte nuheeṇ tugurg burustee hueṇ goliyaṇ.

7.

kya chahiye toojhe sur i ungoosht pur ḥina,
jis be goonuh ke khoon meṇ chaheṇ ḍooboliyaṇ.

8.

jyooṇ burf hogu,e hueṇ khoonuk ub bootani hind,
nisbut oonhoṇ kee gurm hueṇ kabool kee loliyaṇ.

9.

suoda ke dil se ṣaf nu ruhtee thee zoolfi yar,
shane ne beech puṛke girheṇ ooskee kholiyaṇ.

literal translation.

where are thy kind innocent expressions now, that having captivated my heart, thou talkest to me thus?—all thy words are gibes, and every sentence is raillery.

not a moment without sarcasm, and each breath has become a taunting joke.

admiration hath not yet allowed the mirror to sleep, that opened its eyes on thy countenance.

the capsule of the flower doth not burst with

such charms, as when the garments of the fair give way.

who hath been walking in the garden, that now the zephyrs come overloaded with the perfumes of blandishment?

come quickly, my beloved, for without thee the clouds are not discharging hail, but bullets.

why shouldst thou dye the tips of thy fingers with *hina* (the *ligustrum indicum*, or eastern privet, called also menhdee, and much used for staining the nails, hands, and feet, of a red colour), while they can be dipped in the blood of victims (to thy love)?

the damsels of india have become as cold as ice, and are rivalled in affection by the maids of kabool.

the tresses of my love were not in concord with suoda, till the comb, interposing, unravelled their (prejudices) contortions.

paraphrase.

1.

was thy innocent prattle divested of art,
that formerly ravish'd my ear,
with the view of insidiously stealing this heart?
ah! whence these harsh words I now hear?

2.

why thus constantly poison whate'er you express,
with scoffs, gibes, and taunting unkind?

can satirical wit on a lover's distress
become a benevolent mind?

3.

since the morn I beheld thee so lovely and gay,
these eyes have been strangers to sleep;
all the night for my fairest I ravingly pray,
whole days can do nothing but weep.

4.

not a rose from the bud, while blushing I see,
so charms the fond warbler above,
as the muslin receding can fascinate me,
to gaze on thy snow-balls of love.

5.

when aurora fresh blooming comes tripping by,
her shape, breath ambrosial, and air,
are so much my dear nymph's, I distractedly cry,
whence, whither thus early, my fair?

6.

though yon clouds burst with peals we have nothing to fear,
since the skies will relenting avert, near,
when such innocence, beauty, and goodness, are
each shaft but thy own from my heart.

7.

if kind nature, not art, lilies, roses, can grace,
with pencil and colours divine,
shall paint sacrilegiously beauties deface,
each *bloom* sees with envy in *thine?*

8. [and cool,
how, ye damsels of hind, prove more frigid
than hills cover'd over with snow, [kabool
as our genial warm plains, while the maids of
with love amid icicles glow.

9.

are those *lock*s not intended to rivet thy *chain?*
fly, suoda, inchantment is there!
what comb hath the power to release thee again,
from *jetty* fell *ringlets* of hair?

the fourth stanza alludes to the ardent passion with which the (boolbool) *nightingale* is supposed in oriental poetry to be inspired by its favourite flower (gool) the *rose:* such a sentiment if founded in fact, goes far to prove that the persian boolbool and our philomel are very different birds in their habits, nature, and song, however superior they still may be to our bool finch, so called from its head's resemblance to a bull's; an etymology much more evident than the reduplication bool bool, as this rather seems to indicate its warbling *powers,* instead of its extraordinary *attachment* to *boo* fragrance, perfume, whence its name may yet be traced by the acute goolcheens of the present or future times.

by way of conferring variety on these exercises, I shall now present the student with a

wild plaintive ode from yuqeen, and another from qœdrut, which have always been admired as the most happy of those celebrated poets' effusions.

kya fa¸idu jo ghuer se wœh hum kunar hue,
mœjh se to ubtuluk wœhee ·'ar o mudar hue.
ek roz sueri gori ghureebon ko mueṇ guya,
yuṇne wuhaṇ bœzœrgoṇ ka ukṣur muzar hue.
dekha mueṇ ek qubr pu nurgis hue surnigooṇ,
poochha mueṇ ne œse ki too kyooṇ shurmsar hue ?
kuhne lugee ki yar ! too nurgis mœjhe nu jan,
ankheṇ hooṇ mueṇ œsee kee yih ji-ka muzar hue. [kyooṇ ?
tub mueṇ kuha ki meree ṭuruh chushm wa hue
ane ka kis ke tere tu¸eeṇ intiẓar hue ?
ashiq tha ek kafiri be ruhm pur yih shukhs,
ubtuk œsee ka is ke tu¸eeṇ intiẓar hue.
tubse mœjhe yuqeen hoo¸a hue yihee ki ah !
ạshiq ko buụd murg ke bhee iẓtirar hue.

what doth it avail, if while she is kind to another, the same deception as before is still continued to me. one day I went to visit the mansions of the dead, where the tombs of slighted lovers abound ; there I beheld a daffodil pensive on a grave, and I thus adressed it : well, why art thou dejected ? to this it returned : o ! friend, do not thou mistake me for a

narcissus, I am the eyes of his self who owns this shrine! I then said, but why do they seem longing, like mine? whose arrival dost thou expect? this mortal was the admirer of a relentless maid (replied the flower), and he still waits in fond expectation for her. thence it appeared evident to me, that, alas! a lover's soul is distracted even after his decease.

is ṭuruḥ se kul huwus turgheeb detee ṭhee mœjhe, [roos hue.

kya-hee mœlk *e* room, kya-hee surzumeen *e*

in this manner, ambition was yesterday giving me encouragement, how very charming the country of greece! and how truly grand the empire of russia!

gur mœ,yussur ho to kis ụshrut se keejiye zindugee,

œsṭuruf awaz i ṭubl eedḥur suda,e koos hue.

if they could be acquired, then with what delight one might enjoy life; on that side the melody of the lyre, on this the cheering sound of the warlike drum:

sœnte-hee ịbrut yih bolce yek tumasha muen̤ tœjhe,

chul dekḥa,œn̤ too jo qued *e* az ka muḥboos hue.

hearing which, wisdom thus addressed me, come along that I may show thee a spectacle, o thou! who art a captive in the bonds of desire.

legu,ee yek bargee gor *e* ghureeban kee ṭuruf, jis juguh jan *e* tumunna suo ṭuruḥ mayoos hue.

she conducted me at once towards the graves of the lowly dead, in which place the restless spirit of avarice is every way frustrated.

murquden do teen dekḥlakur lugee kuhne mœjhe, yih sikundur hue yih dara hue yih kueka,oos hue.

having pointed out two or three tombs, she began to tell me, this is alexander the great, here lies darius, and there the mighty mede:

poochḥ to in se ki jah o muknut *e* dœniya se aj, kœchḥ bḥee œnke saṭh ghuer uz ḥusrut o uf-soos hue.

well, ask of these, whether at present even any part of the magnificence and splendour of their worldly possessions be left with them, excepting their sad repentance and lasting regret.

the subjoined collection of the most essential words for a hindoostanee colloquist will, with the aid of the previous sections of this work, enable every assiduous student in the course of a few months, either in this country or during the outward voyage, to become such a proficient in that language as to be qualified, on his safe arrival at the place of destination, to converse on most ordinary topics with the natives, especially on such domestic and other daily occurrences, as are absolutely indispensible to new comers, at the several presidencies of british in-

dia. till that auspicious period, a knowledge of the oriental characters, or the use of a hindoostanee and english dictionary may be advantageously postponed, by those who cannot devote more than six months to the subject at home, an english and hindoostanee lexicon or vocabulary will therefore prove the one thing most needful in that way, connected with a due knowledge of grammar and pronunciation, obtainable through the medium of the hindee roman orthoepigraphical alphabet alone, in the comparatively short period of one half year at farthest. all the words inserted here occur, generally speaking, in the order of their actual utility, and frequency of use in the popular speech of hindoostan, without any particular regard to the persian, arabic, or aboriginal sources whence they severally spring. some might have been omitted I allow without detriment to the collection, but when these do appear they will commonly be found at the end of lines, which would otherwise have exhibited mere blanks, whence they may yet be drawn as valuable prizes in the learned languages, even from the casual glance bestowed upon them *en passant* by the colloquial tyro, in his future progress to still higher accomplishments and oriental pursuits, than those of a bare hindoostanee linguist, which will nevertheless afford the most

interesting and solid foundation for all the rest.

as there are a number of synonimous words in our own and every language, the student must remedy any occasional disappointment, when looking for a particular word, by a reference to another, probably more useful or common: thus, abandon, leave, desert, forsake, quit, neglect; residence, abode, dwelling, house, home, lodging, place; appearance, face, looks, figure, form—are words, all more or less, connected in their several series, and as the whole of them are not likely to be omitted in the vocabulary, a judicious reference, therefore, to one or other will in general supply the words wanted by the scholar. it will moreover sometimes happen, that any example whatever may prove puzzling enough, till its other meanings, all more or less obvious, be adverted to, and consulted accordingly. a writer may give innumerable instances similar to the above, but, unless his readers have adequate reflection and sagacity to improve upon them, both his precepts and examples must become labour in vain. many hindoostance verbs being formed from the adjective or noun, and *vice versâ*, it will be advantageous, in general, to refer from one to the other, as in *fear, frighten, afraid*, more especially when disappointment is to be avoided with a little ingenious exertion by the learner in this way, wherein he will be

greatly assisted by consulting principles 115, to 122, 123, 124, especially these last, in pages 145. &c. on the composition of a vast number of the most requisite verbs in the language, the circumstance alone of the whole verbs appearing in future thus disjoined from their postposition na *to*, ḍur-na *fear* to, must point out an inexhaustible mine of nouns and imperatives sing, and *pl.* too ḍur *fear-thou*, toom ḍur-o *fear-you*.

references may occasionally be made from one word to another, where the connection, or contrast may not be very striking at first sight, till a few intellectual efforts be made on the scholar's part to discover and appreciate the author's referential drift in peculiar cases of this nature. under many vocables such a derivative concatenation has been adopted, that bare inspection will revive some of the principles inculcated throughout this work, on the score of radical and ramified formations, especially as they are then contrasted with similar processes in our mother tongue. every diligent scholar has it in his own power to render the vocabulary much more complete, by inserting in their proper places a vast number of excellent words which are scattered all over the work, besides those collected in pages 109, 110, 132, 134, 136, &c.

english and hindoostanee vocabulary.

a, (or *an*), *the indefinite article of unity, is either expressed by the numeral* ek, *one, or found, as in latin, in the simple noun,* v. *any.**

abandon to, chhor-na, -j. -bhag-na, tuj-na.

abate to, ghuṭa-na, kum-k. v. n. ghuṭ-na.

ability, muqdoor, qoodrut, ṭaqut, v. *skill, power.*

able, qabil, laiq, qadir, *(to be)* suk-na, v. *can.*

aboard, pur, meṇ, v. *ship, boat, on, in.*

above, oopur, pur, zubur, bala, v. *on, beyond.*

about, aspas, v. *around,* pur, ko, waste, v. *on, by.*

abroad, purdes, bides, wilayut, purghur, v. *out.*

absent, ghuer-ḥazir, jooda, (*n.*) -ee, v. *behind.*

abstinence, purhez, inkar, (*to*) baz- rh. v. *to leave.*

abuse, galee, bud-zuban, (*to*) galee-d. chher-na.

accept to, qubool-k, le-l. *(a bill)* sukar-na.

accident, ittifaq, nuobut, sun-jog, afut, bula, bitha, duebee, biput, arizu, bat, majura.

according to, juesa, jis-ṭuruh, moowafiq, v. *as.*

account, ḥisab, lekha, moohasibu, shoomar, siyahu, siyaq, duftur, (*advice*) khubur, uhwal, sumachar, (*sake*) waste, subub, v. *for*; (*-ant*), moohasib, mootusuddee, hisab-nuwees, lekhuk.

* *nota bene*—the contractions k. r. rh. d. of every kind, used in the sequel, will be soon familiar to those who can read from pages 145, 146, to 151, with that attention which they really merit.

acquaintance, ashna,ee, puhchan, (*the person*) ashna, janpuh,chan, chinharee, rooshinas.
across, aṛa, benḍa, (*over*) par, warpar, v. *to cross.*
act to, kur-na, kura-na, duoṛa-na, (*-ion*) kam, kriya, fi,ụl, ụmul, kurtub, ḥurkut, v. *deed.*
active, chalak, kam-kajee, munchula, v. *brisk.*
add to, joṛ-na, luga-ṇa, ṭheek-d. v. *to increase.*
adopt to, le pal-na, pal-na, (*-ed*) le-paluk, chela.
adorn to, suṇwar-na, ara,ịsh-k. buna-na, v. *to dress.*
advance to, buṛha-na, chuṛha-na, age-buṛh-na.
advantage, nufu,ụ, sood, pḥul, munfụ,ut, v. *profit.*
advice, muṣluḥut, kuha, ṣulaḥ, v. *counsel, (to)* kuh-na, soona-na, sumjḥa-na, v. *to explain.*
affair, kam, bat, babut, mooquddumu, v. *business.*
affect to, lug-na, kam-k. be,ap-na, v. *effect.*
afflict to, suta-na, kulpa-na, dookḥa-na, kooṛha-na.
a-foot, puedul, paṇw-paṇw, pa-piyadu, pueroṇ.
afraid, ḍurta, (*to be*) ḍur-na, v. *fear.*
affront, khiffut, hiqarut, (*to*) hulka-k, khufeef-k, lutaṛ-na, (*to take as*) boora-man-na.
after, peechḥe, buụd, pur, bu, v. *having,* (*-wards*) tispur, buụd iske, v. *then,* (*-noon*) teesree-puhur, si-puhur, dindḥule, v. *past.*
again, pḥer, pḥeikur, uor-wuqt, nue sir se.
age, oomr, sinn, (*time*) duor, zumanu, joog, v. *life.*
agent, goomashtu, wukeel, juwab-suwalee.
ago, hoo,a, goozra, guya, age, v. *past, former.*

agree to, man-na, v. *to allow,* mil-na, burabur-h. (*-ment*) shurt, quol, chookuta, qurar-namu, razee-namu, hor, mookata, qubooliyut.

ague, jooree, tijaree, tupi lurzu, tupi nuobut.

aim, shust, dut, tak. (*to*) shust-l. dut-na, tak-na.

air, huwa, bao, butas, bueyar, v. *wind, water.*

alarm, hungamu, shorshar, kumur-bundee. (*to*) khuburdar-k. chuokunna-k. bhurka-na.

alike, burabur, eksan, ekhee, mooshabih, v. *same.*

alive, jeeta, zindu, jan-dar. (*all*) jeeta jagta.

all, sub, koll, tumam, sara, durobust, sukul, bhur.

allow to, man-na, qubool-k. razee-h. qail-h, v. *to give.* (*-ance*) bukhra, hissu, ratib, v. *pay.*

ally, sathee, shureek, rufeeq, koomukee, yar.

almond, badam, luoz. *shape or colour,* badamee.

almost, thora-baqee, took-ek, unqureeb, v. *near.*

along, age, v. *on* (*with*), sath, sathee sath.

alone, ukela, ekla, tunha, aphee-ap, tuni tunha.

alphabet, ulifbe, ku-khara, hooroofi tuhjee, v. *letter.*

already. ubhee, chooka, age. peshtur, v. *before.*

also, bhee, hee, hoon, sathee, uor. v. *besides.*

always, humeshu, hurwuqt, suda, nit, nitooth.

ambassador, elchee, doot, wukeel. v. *agent.*

ambuscade, kumeen-gah, gara, dubba, ghat.

ammunition, usbab-jungee, baroot-golee.

among, beechmen, durmiyan, men, v. *within.*

anchor, lungur. *to cast,* lungur-d. *to weigh,* lungur-ootha-na. (*-age*) lungur-wara.

and, uo, uor, o, wu, v. *also.* (*so forth*) wu-ghueru.
angel, firishtu, muluk, soor, puree, hoor, doot.
anger, khufgee, gurmee, v. *passion.* (*-ry*) ghoosse, khufa, na-khoosh, durhum, burhum, gurm.
animal, janwur, jiya-junt, jandar, huewan, keera.
another, uor, ek-uor, uor-koee, doosra, ghuer.
answer, juwab, oottur, ootara, v. *to give, do.*
ant, cheeoonta, cheentee, mor. (*white*) deemuk.
any, koee, koochh, kisee, v. *how, some, one.*
appear to, soojh-na, nuzur-a. dikhlaee-d. zahir-h.
apply to, luga-na, churha-na, de-na, mila-na.
arbitration, salisee, punchayut, moonsifee.
arm, banh, hath, bazoo. (*-pit*) bughul, kachh. (*-s*) huthiyar, dhal-tulwar, saz-silah, saz-bundooq, sungeen-bundooq, kul-kanta. (*-y*) lushkur, fuoj, sipah, suena, dul. (*to*) kumur-b.
around, aspas, gird-pesh, hur-turuf, chuo-gird, chuo-pher, charon or, idhur oodhur, v. *round.*
arrears, baqee, baqiyat, baqee buqayu. v. *pay.*
arrive to, puhoonch-na, dakhil-h. ootur-na, a-*or* ja--puhoonchna, v. *to reach, come.*
arrow, teer, sur, ban, teer-undaz, *archer.*
art, ilm, hoonur, fun, goonn, hikmut. (*-ful*) syana, pukka, nut-khut, mukkar, chhulee, v. *science.*
as, juesa, uesa, sa, jyoon, kur, jis-turuh; *many,* jetne, jete; *often as,* jue- *so often,* tue-ber
ashamed, shurmindu, pusheman. (*to be*) shurmana. shurm-kh. v. *to blush.*

ashes, rakh, khak, khak-istur, bhus, v. *dust.*
ashore, kinare, khœsh kee-pur, v. *shore.*
aside, kinare, ulug, furuq, ek or, v. *separate.*
ask to, poochh-na, mang-na, tulub-k. chah-na.
asleep, sota, soya, neend men.
ass, gudha, khur, kœni khur, colœ, v. *fool.*
assembly, mujlis, buzm, subha, punchayut.
assistance, mudud, yaree, kœmuk, suhara, v. *help.*
assistant, sathee, yar, mudud-gar, pesh-kar.
at length, bare, akhir, phir, pus, nidan, v. *last.*
at, pas, v. *near.* men, ko, pur, se, v. *with, on.*
auction, bikree, hurraj, neelam, v. *sale.*
aunt (*pat.*), phoophee, chuchee, tayee, ka kee, (*maternal*) khalu, muosee, mamee, mœmanee.
author, banee, kurta, mœsunnif, banee-kar.
average, purta, hurdur, uosut, v. *medium.*
avenue, gœzaru, gulee, koochu, ruwish, v. *road.*
awake, jaga, jugta, be neend, bedar.
away, ghuer-hazir, tufawut, ghaeib, door, jœda, bahur, furuq, gœm, v. *abroad.* (*begone*) door-ho, gœm-ho, chula ja, chul-chukhe.
awning, shamiyanu, sayu-ban, chundwa.
axe, kœlharee, tubur, tanga, guentee, khuntee.
axle, axle-tree, axis, dhœree, mihwur, meroo.
bachelor, kowara, mœjurrud, un-biyaha, v. *single.*
back, peeth, pœsht, peechha. (*-wards*) peechhe, pher, ghoom, baz, pus, wapus, v. *again.*
backbite to, chœghlee-kha-na, gilu-k.

bad, v. *sick,* bud, bœra, na-karu, bud ẓat, zuboon, khurab, bẖonda, bigṛa, koo, v. *evil.*
bag, ṭhuelee, keesu, khureeṭu, toṛa, lotẖa, v. *sack.*
baggage, cheez bust, uṭala, purtul. *(military)* bœngah, buheer, luṭ-buhur, v. *furniture.*
bait, charu, ahar, danu. (*snare*) shust, jal.
bake to, puka-na, pona, -ta¸o-d. (*-r*) nan-ba¸ee, *or* -puz, roṭee-wala. (*house*) tundoor khanu.
balcony, bala-khanu, shuh-nusheen, bur-amudu.
ball, gola, golee, genda, buṭṭa, unta, go¸ee.
bamboo, baṇs, nue. *(ground)* buṇs waṛee, v. *cane.*
band, bandage, puṭṭee, bund, bundẖun, v. *belt.*
banker, ṣurraf, muhajun, seṭẖ, sah, suo-kar, koṭ-hee-wal, sahoo-kar, pot-dar, puo-dar, foṭu-dar.
bankrupt, diwaliya, mœflis, na-dar, shikustu.
barber, ẖujjam, oosta, na¸ee, napit, nuwwa, bal-bund, *(for horses,* &c.) bubur. (*case*) kisbut.
bargain, shurṭ, hor, quol-qurar; ụhd, wuịdu.
barge, bujra, luchka, mor-punkẖee, v. *boat.*
bark to, bẖuonk-na, uo-uo-k. v. *peel, skin,* &c.
barley, juo. (*land*) juo-nar, (*adj.*) juo-ka, kc, kee.
barrack, chẖuonee, ulung, koṭẖee, v. *quarter.*
barrel, tœng, peepa? (*of a gun*) nulee, nal.
basket, ṭokra, ṭokree, piṭaṛee, ḍalee, kẖancha.
bason, basun, burtun. (*washing*) chilum-chee.
bastard, ẖuram-zadu, ẖuramee, v. *false*
bastion, bœrj, bœrjee, guṛhee, v. *fort.*
bat, chum-geedur, badœr, shub-puruk.

batch, ghan, ghanee.
bathe to, nuha-na, dho-na, ghoosl-k. v. *to wash.*
bath, hummam, gurm-abu, ghoosl khanu.
battalion, pultun? *from* platoon, peloton?
battle, lura,ee, jung, v. *war, fight.*
bayonet, sungeen *or* suneen?
be to, ho-na, ja-na, a-na, lug-na, ruh-na, bun-na.
bead, danu, mun-ka, gooriya, pot, gota, v. *necklace.*
beak, chonch, nok, thor, nol, minqar, honth.
beam, shuh-teer, kuree, dhurun, lukkur, v. *ray.*
bean, lobiya, baqla, bora, sem.
bear to, ootha-na, jham-na, sumbhal-na, suh-na. (*young*) jun-na. (*fruit*) phul-na. (*-er*) kuhar, muhra, bho,ee, v. *porter.*
bear, bhaloo, reechh, bhal, khirs.
beast, jan-wur, huewan, v. *brute, creature.*
beard, darhee, reesh, subzu, moohasin, khut.
beat to, mar-na, pect-na, thonk-na, koot-na.
beautiful, khoob-soorut, khoob, soondur, sooth-ra, khooshroo, soo-duol, jumeel, huseen.
beauty, khoob-soort-ee, hoosn, nuzakut.
because, is-waste, is liye, lihaza, kyoonkur.
become to, ho-j, *or* nikul-na, bun-na, ho-na, v. *to grow.* (*to befit*) soh-na, phub-na, uchha-lug-na.
bed, bedding, bichha-na, bichhawun, orhna. (*stead*) pulung, char-pa,ee, khat, sej, munja. (*camp*) chhupur-khut. (*chamber*) khwab- *or* aram- gah, sone kee kothree, khilwut sura,e.

bee, mœ-makẖee, zumboor, ulee, bẖuoṇra.
beetle, gœbruoṇda. (*plant*) pan. (*nut*) sœparee.
beef, ga,o gosht, ga,e ka gosht, guo-maṇs.
before, age, puehle, samne, peshtur, ẖœzoor.
beg to, bẖeekẖ-mang-na, suwal-k. v. *to ask.* (*-gar*) fuqeer, bẖikẖaree, mungta, guda, durwesh, qulundur, mœflis, gẖureeb, v. *monk.*
beget to, junma-na, pueda-k, juna-na, œpja-na.
begin to, shœroo,ṳ-k, luga-na, nandẖ-na, œthana, nikal-na, shœroo,ṳ-h, œtẖ-na, lug-na. (*-ning*) shœroo,ṳ, puhul, œtput, ibtida, aghaz.
behave to, chulun-chul-na, nibah-na, ẖuqquda-k.
behind, peechẖe, v. *after.* (*to leave*) rukẖ-chẖoṛ-na.
belief, bawur, i,ṳtibar, bẖurosa, i,ṳtiqad, eeman, nishchue. (*religion*) muzẖub, deen, mut.
believe to, man-na, bawur, &c. -k. suchkur-janna.
bell, gẖunṭa, jurus, zung. (*small*) gẖœnggẖroo.
bellows, dẖuoṇknee, kẖal, bẖatee, dumu.
belly, peṭ, shikum, dozukh, *(ful)* peṭ bẖur, v. *hell.*
belong to, puhœnch-na, ho-na, lug-na, ṳlaqu-r.
below, neeche, tule, heṭẖ, zer, pa,eeṇ, v. *bottom.*
belt, bund, purtula, ḍab, budẖee, duwal, tung, gul-kẖunḍa, duwalee. (*waist*) kumur-bund.
bench, chuokee, kœrsee, bueṭẖuk, muchan, sundilee, nushemun, sœffu, tukhtu.
bend to, ṭeṛha-k. lucha-na, newa-na, jẖœka-na, duma-na, bẖuwana. (*a bow*) chuṛha-na, v. n. luchuk-na, jẖook-na, nihœṛ-na, dubna.

beneath, neeche, tule, v. *below, under.*
benefit, fa,idu, nufu,u, ḥasil, v. *good.*
beside, besides, pas, nere, v. *near, side.* (*over*) ụlawu, siwa,e, siwa, tis-pur, oopur-iske.
best, uchḥe se uchḥa, bihtur se bihtur, sub se bḥula, bḥule se bḥula, tooḥfe se tooḥfu, v. *good.*
better, bihtur, -uchḥa, -bḥula, -bura.
between, betwixt, beech, dur-miyan, v. *in.*
beyond, purė, oodḥur, oos-turuf, age, v. *over.*
bid to, kuh-na, furma-na, hookm-k. *or* d. v. *to tell.*
big, kulaṇ, bḥaree, moṭa. juseem, v. *great.*
bile, pit, ṣufra, zuḥru, zurd-ab, v. *gall.*
bill, (*banker's*) hoondee, chiṭhee, v. *note, beak.*
bind to, bandḥ-na, bund-k. v. *to tie.* (*a book*) jild-k.
bird, chiṛiya, punkḥ-ee, purindu, ṭaiṛ, v. *fowl.*
birth, junum, pueda,ish, ootput. (*place*) junum bḥoom. (*day*) junum-din, sal-girih, burus-ganṭḥ.
biscuit, kooleechu, ṭikiya, v. *cake.*
bit, ṭookṛa, ṭook, rezu, buree, v. *piece.* (*of a bridle*) lugam, duhanu, quezu,ee, nuharee, jeebḥee.
bitch, koottee, koṭiya, sug madu. v. *dog.*
bite to, kaṭ-na, kaṭ-kḥ. mooṇḥ-ḍ. *or* -ch. ḍus-na.
bitter, kuṛwa, teeta, tulkh. (*-ness*) kurwa-huṭ.
black, kala, kuluoṭa, siyah (*and blue*) neela peela. (*smith*) loha-r, ahun-gur, v. *iron.*
bladder, pḥookna, musanu. (*gall*) pitta, zuhru.
blade, pḥul, ḍal, pola, pura, tinka, v. *leaf.*
blame (*to,*) dos- *or* dokḥ-na, ilzam, bud-namee.

blanket, kummul, kumlee, lo‚ee, shal, v. *plaid.*
bleed to, lohoo-g. ch. *or* -buh-na. (*nose*) nukseer-
phoo‚-na,v.a.fusd-kh‚ol-na,lohoo-l.*or*-nikal-na.
bless to, bh‚ula-k. bilsana. (*-ing*) burukut, doo‚a,
doo‚a khuer, usees, fuez, ghuneemut.
blind, undha, undhla, kor, bus‚eer, kana.
blockhead, ooloo, gudha, koondu, bh‚ooch, v. *fool.*
blood, lohoo, rukut, khoon, khoon-ab. (*-y*)
lohoo-lohan, poor khoon, khoon-aloodu.
blow, mookkee, ghoosa, mar, cho‚, dh‚uol.
blow to, chul-na, buh-na, d‚ol-na, chula-na, oo‚a-
na. (*puff*) phoonk-na, dhook-na. (*to bloom*)
kh‚il-na, ph‚ool-na. (*the nose*) sinuk-na, jha‚-na.
blue, neela, leela, ukasee, kubood, v. *sky.* (*eyed*)
kurun-ja,urzuq-chushm,kunja.(*-ish*)neela-sa.
blunder to, chook-na,(*-buss*) dumanuk,dh‚umaka.
blunt, koond, thootla, bh‚ota, bh‚oot‚a, v. *dull.*
blush to, shurmindu-h. chup-na, guh-na, zurd-
roo-h. panee-h. shurm-a. choochoha-na.
boar, burah, bunuela, goora‚, v. *sow.* (*swell*)
ban, sur, hoomma, mendha.
board, tukhtu, pa‚, pu‚ra, v. *plank.*
boast (*to,*) dum-m. bu‚a‚ee, shekhee, laf-zunee.
boat, na‚o, kishtee, pu‚ela, pulwar, punso‚ee, olaq.
body, budun, ung, deh, sureer, gat, ka‚hee, tun.
boil to, kh‚uol-na, oosij-na, oosin-na, josh-kh
oobul-na, uo‚-na, puk-na, ph‚oo‚-na, kh‚uola-
na, oobal-na, oseej-na, josh-d.

bold, buha-dœr, dil-er, soorma, muẓboot, murdanu, ni-ḍur, ḍheeṭh, shœjuˌu, dilawur.
bolt, bel-na, billee, chḥiṭkunee, uṛ-ḍunda.
bond, tumusscok, ṭeep, mœchulku, v. *note.*
bone, huḍḍee, haṛ, œstookhwan. (*back*) reeṛh.
book, kitab, potḥee, jild, risalu, namu, mala, ṣuḥeefu, sufeenu, bed, shastur. (*binder*) jild-bund, *or* -gur. (*seller*) kitab-furosh, ṣuḥḥaf.
boot, mozu. (*one*) puwaˌee. (*to*) rokun-h. luhna, v. *profit.* lawa gooˌa, roonga, pḥaˌo.
bore to, chḥed-na, bedḥ-na, sal-na, sœrakh-k.
bore, mooṇh, peṭ, mœhree, nal, v. *boar, hole.*
born, pueda, juna, zadu. (*new-*) kucha, v. *to bear.*
borrow to, mang-l. huṭḥ pher-l. *or* œdḥar-l. quruẓ-na, (*ed*) aṛiyutee, mugnee, (*er*) mungta.
both, dono, donoṇ, hur-doo, kya kya, ka ka.
bottle, sheeshu, gœlabee, meena, qurabu, qarooru, ṣœraḥee. (*square*) chuo-puhul, (*leather*) kœppee, chḥagul, mushk-eezu, mushk-eechu.
bottom, tula, tulee, penda, tḥah, paˌeeṇ, v. *ground.*
bow, sulam, tuslcem, ḍunḍuot, kœrnish. (*inst.*) kuman, ḍhunœk, kumṭha, kumanchu, quos, kar, mœkḥ, kubadu, (*pellet*) ghœlel.
bowels, untuṛiyaṇ, anṭeṇ. (*sing.*) untree, anṭ.
box, ṣundooq-chu, buṭṭa, peṭee, ḍibiya, ḍubba, dan.
boy, luṛka, chḥokṛa, luonḍa, gœrga, bala, saqee.
brain, mughz, bḥeja, good, dimagh.
bran, chokur, bḥoosee, ruˌee, suboos, kunee.

branch, ḍalee, ḍal, ḍala, shakh, shakh-chu.
brasier, ṭhuṭhera, kusera, bẖurtiya, mis-gur.
brass, peetul, birinj. (*-y*) -ee, -uha, -ka, -ke, -kee.
brave, dil-er, beer, juwaṇ-murd, v. *courage.*
bread, roṭee, nan, kuchuoree, danu-panee, rozee, numuk, kẖana-peena, pa,o-ser-aṭa.
breadth, chuoṛa,ee, chukla,ee, paṭ, bur, ụrẓ.
break to, toṛ-na, pẖoṛ-na, choor-k, ṭooṭ-na, pẖooṭ-na. *(-fast)* nashta, ẖaẓree, nuharee, bal-bẖog, julpan, chasht.
breast, chẖatee, seenu, choonchee, pistan, doodhee, heera, kœch, peṭee.
breath, dum, saṇs, nufus. (*to*) dum-&c. -l. -chẖoṛna, -m. *or* -pẖoonk-na.
breed to, pueda-k. la-na, pal-na, v. *to nourish.*
breed, brood, uṣl, ẓat, pal, jẖol, byanṭ. (*to*) se,ona.
bribe, rishwut, ukoṛ, gẖoos, mooṇh-bẖuree. (*to*) rishwut- &c. -d. mooṇh-keel-na.
brick, eenṭ, khisht, chuoka. (*dust*) scorkhee.
bride, doolẖun, banoo, buhoo, ọroos, bunree. (*men*) burat. (*groom*) doolẖa, nuo-shuh, bunra, buna, bur, nuo-kud-khœda.
bridge, pœl, sankẖo, set. (*draw*) pool-tukhtu.
bridle, lugam, bag, ịnan, quzu,ee, nukel, v. *rein.*
bright, ṣaf, ruoshun, chikna, jila-dar, v. *clear.*
bring to, la-na, le-a. an-na, pukuṛ-la. v. *to catch.*
broad, chuoṛa, chukla, buṛbura, ụrẓ-dar, v. *cloth.*
broom, jẖaṛoo, buṛẖnee, boharee, jarob.

broth, shorba, shœrwa, soorwa, soorwu.
brother, bha,ee, biradur, beerun, beer. (*in law*) buhno,ee, bhugnee-put, sala, nisbutee-bha,ee.
brow, ubroo, bhuon,bhirkœtee, peshanee, matha.
brown, bhoora, khuera, sundulee, badamee.
bruise to, koochul-na, dul-na, pees-na, musul-na.
brush, koonchee, koonch, moo-qulum, (*wood*) jungul, jhara, v. *fan.* (*to*) jharna, jhulna.
brute, janwur, wuhshee. (*beast*) huewani mœtluq.
bubo, bud, baghee, gohiya, khiyaruk, kukhuolee.
buckle, chupras, buksoo,a, bund. (*-r*) dhal.
buffalo, bhuensa, bhuens, muehika. (*wild*) urna.
bug, khut-mul, khut-keera, sœrkhuk, ooris.
build to, buna-na, ootha-na, bandh-na, duora-na.
bull, andoo, sand. (*-ock*) buel, burd, khuela, v. *ox.*
bullet, golee, ghœlelu, v. *shot, ball, pill.*
bundle, guthree, mootree, bustu, dustboqchu.
burden, bojha, bojh, bhar, bar, huml, v. *load.*
bureau, ulmaree? khane-dar sundooq, v. *drawer.*
burial, garthop, tukfeen, tudfeen. (*place*) qubur-*or* goristan, muqburu, v. *grave, tomb.*
burn to, jula-na, bal-na, phoonk-na, jul-na, bul-na.
burst to, phoot-na, phut-na, churra-na, toot-na, musuk-na, phor-na, tor-na, v. *to crack.*
bury to, gar-na, thop-na, munzil-d, dufun-k.
bush, jhar, jharee, jungul, boota, jhoond v. *wood.*
business, kam, kaj, kar, babut, shœghl, mœ,am-ilu, bat, karobar, ghuruz, dhundha, œddim.

but, lekin, siwa, mugur, wule, umma, pu, pur, mool, poon, uor, v. *except, without.* sirf, v. *only.*
butcher, qusṣab, zabiḥ, qusa,ee. (*to*) qutl- *k.*
butler, khan-saman, khidmut-gar, rikab *or* ab-dar.
butter, mukḥun, muska, ghee, ruoghun-zurd. (*fly*) teetree, purwanu, bḥum-bḥeeree, punkḥee. (*man*) mukḥun-iya, *or* -wala. (*milk*) chḥachḥ, dogh, muṭha, muheree, ghol.
buttock, chootur, nitumbḥ, scoreen, pooṭha.
button, ghoondee, tookmu, bund. (*hole*) kaj ?
buy to, mol-l. bisah-na, khureed-k. hudiyu-k.
by, se, seṇ, soṇ, soon, uz, bu, subub, ba,is, mare, pur, meṇ. (*near*) yuhaṇ, pas, kune, lugh-bḥug, nuzdeek. (*and by*) dum-bḥur, dum-meṇ, ko,ee-dum meṇ, ek-pul-meṇ. (*door*) chor-kḥirkee. (*road*) goopt rah, chor-gulee, chor-rasta. (*stander*) shahid, sakḥee, v. *present.* (*hard by*) lug-bḥug. (*heart*) nok zuban, yad-meṇ. (*no means*) hurgiz-nu, mootluq.
cabbage, kurum, kurum-kulla, kobee, kulla.
cable, russa, boorj, jyora, luhas ? v. *chain, rope.*
cage, pinjra, qufus, kuṭuhra. (*to*) qued-k.
cake, chupatee, sheer-mal, baqir-khanee, nan-khuta,ee, pooree, kak, koolchu, v. *loaf.*
calf, buchḥroo, buchḥra, bachḥa, bachḥee.
calif, caliph, khuleefu, *title of cooks, taylors, &c.*
califlower ,kurum-phool, phool-kobee,
call to, kuh-na, bḥakḥ-na, bol-na, nam-r, kuh-la. boola-na, yad-k. bola-la. pookarna.

camel, oonṭ, shœotœor, sanḍnee, naqu, bota.
can, (pot) basun. *(to)* suk-na a-na, ja-na.
candle, buttee, batee, shumụ, *-stick,* shumụ-dan.
can, chhuṛee, bed, bet, nue, v. *sugar-reed.*
cannister, ḍubba, peṭee, katee? v. *box.*
cannon, ṭop, topeṇ, ẓurb, (*-ier*) ṭop-chee, v. *gun.*
canoe, ḍonga, ḍengee, ṭhuhṭ,huwa.
cap, ṭopee, kœolah, taj, sur-posh, v. *cover.*
capable, qabil, waqif-kar, rusa, gœonee, duchhee.
captain, sur-dar, ṣoobu-dar, juma,ụt-dar, peshwa, sur-guroh, muhunt. *(naval)* na-khœoda.
caravansary, karuwan-sura,e. v. *inn.*
card, wuruq, furd. (*pack*) gunjeefu, (*game*) tas.
cardamums, ilachee, quqœolu.
care, fikr, undeshu, purwa, chinta, khubur, hœoshiyaree, v. *thought.* (*to*) fikr-k. -r. *(have a care!)* khubur-dar. (*-ful*) khubur-dar, hœoshiyar, chuo-kus, chutœor, soo-cheta, door-undesh. (*less*) be-khubur, ghafil, sœost, ḍheela.
carpenter, buṛhu,ee, nujjar, durood-gur, sœotar.
carpet, shuṭrunjee, ghaleechu, duree, fursh.
carriage, gaṛee, rut, buhul, v. *coach, cart.*
carrot, gajur, zurduk, shuqaqœol.
carry to, le-j. ḍho-na, ooṭha leja-na, le-chulna.
cart, gaṛee, chhukṛa, luṛhee, ụrabu; ruhkulu, ruhroo hakree? (*-ridge*) ṭonṭa, sœombu. (*-ouch*) tosdan, toshudan, saz.

case, gunj, ghilaf, dan, v. *bag, state,* &c.
cash, puesa, ṭuka, nuqd, zuri-nuqd, rok, rokuṛ. (*-ier*) tuḥweel-dar, foṭu-dar, khuzanchee, rokuṛ-iya, khurch-burdar, sur-kar?
cast to, pḥenk-na, ḍal-na, jḥonk-na, mar-na, ḍḥal-na, v. *mould. (down)* gira-d. puch,haṛ-na.
cat, billa, billee, bilueya, poosee, mano, gœrbu.
catch to, pukuṛ-l. le-l. pukuṛ-na, guh-na.
caterer, khurj- *or* khurch-burdar, khansalar.
cattle, muwashee, ga,e-goroo, duwab.
cavalry, suwar, uswar, tœrk-suwar, v. *horse.*
cause, wasṭu, subub, moojib, illut, v. *reason.*
cease to, muoqoof-h. chḥooṭna, chœkna.
centipede, kun-kḥujoor,kun-sula,ee,kun-bichḥoo.
centre, murkuz, mudar, naf, beech, v. *middle.*
certain, v. *some,* mœqurrur, ṣuḥeeḥ, suchcha, v. *true.* (*-ly*) ulbuttu, rast, ẓuroor, bu-chushm, uor-kya, kyooṇ-nuheeṇ, be-shuk, v. *indeed.*
certificate, chiṭhee, sumjḥuotee, dust-awez.
chain, zunjeer, beṛee, sunkul, sankur, silsilu.
chair, kœrsee, chuokee, ṣundulee, tukht, musnud, bocha, palkee, miyanu, v. *throne, litter, stool. (-man)* meer-mujlis, ṣudur, v. *chief.*
chalk, kḥuree- *or* doodḥee-muṭṭee, chḥoo,ee, ramkḥulee, giliscœfued.
chamber, koṭhree, koṭhee, khulwut-gah, ḥœjru.
chance, qismut, ittifaq, nuṣeeb. (*by*) ittifaqun.

change to, budul-na, budla-na, phira-na, udla-bud lee-k. (*money*) bhoona-na, tora-na, bhun-ja-na. khoordu-k. v. *to turn.*

change, budul, budla,ee, budlee, pher, tubdeel. (*money*) puesa-kuoree, mooradee, rezgee.

chapter, bab, fusl, khund. (*of the qooran*) sooru.

character, abroo, jus, nam, qudur, v. *reputation.*

charcoal, ko,ela, gool, tikiya, zooghal.

charge, huwalu, sipoord, tuhweel, v. *to keep.*

charity, khuerat, dan, bheekh, zukat.

cheap, susta, urzan, munda, kum-qeemut.

cheat to, thug-na, chhul-na. (*-er*) dugha-baz, thug.

cheek, gal, rookh-sar, kupol, ariz, kullu.

chest, sundooq, petee, kothee, kishtee?

cheese, puneer. (*cake,* q. v.) mitha,ee.

chess, shutrunj. (*board*) bisat. (*man*) nurd, moohru.

chew to, chab-na, chuba-na, koochul-na.

chicken, choozu, chingna, moorghee ka buchu.

chief, bura, puehla, sur-dar, pesh-wa, muhunt.

child, buchchu, lurka, baba, tifl, *f.* lurkee.

chin, thoddee, thorhee, zunukh, chimbook.

chintz, from—chheet, rungee.

choice, pusund, chah, reejh, v. *pleasure.*

choke to, gula-ghont-na, dum-rok-na.

cholic, ba,o-sool, pet ka durd, qoolinj, koorkooree.

choose to, pusund-k. chah-na, choon-na, *or* l. nikal-chhant-l. bachh-na, rooch-na, bura-na.

cinnamon, dar-cheenee, dal-cheenee, *china branch.*

circle, gh̤era, ḥulqu, da¸iru, mund̤ul, koond̤ulee.
citron, chukotra, kurna, toorunj, v. *lemon.*
city, shuhur, nugur. (*-zen*) shuhuree, nuguree.
claw, chungool, punju, nukh. v. *nail.*
clay, chikuee-mi¸ṭṭee, gara, gilawu, kuhgil, v. *mud.*
clean, ṣaf, pak-eezu, pak, nirmul, soot̤hra, kora.
clean to, ṣaf-k. ponchh-na, jh̤aṛ-na, v. *to wipe.*
clear, v. *clean,* oojla, ph̤urcha, chik-na, v. *free.*
clerk, moohurrir, lekhuk, v. *to write.*
clever, chalak, hooshiyar, chuokus, kamil.
climb to, chuṛh-na, bilung-na. v. *up, to go.*
clip to, kutur-na, kaṭ-na, turash-na, kutur-d.
cloak, furghool, lubadu, baranee, pamṛee, v. *cover.*
clock, gh̤uṛee, gh̤unṭa, sa¸ut, gh̤uṛiyal.
close to, luga-na, bh̤iṛa-na, bund-k. chh̤op-na, moond-na, milana, milna, joot-na, lug-na,
cloth, kupṛa, parchu, bustur. (*woollen*) banat. (*-es*) kupṛe, libas, poshak, parche.
cloud, badul, budlee, megh, gh̤uṭa, ubr, gh̤un, suh̤ab. (*to*) chh̤ana, gh̤erna, chh̤a-l.
clove, luong, qurinfool. (*of garlic*) juwa, poṭ,
club, lubeda, laṭhee, chuogan, buesakhee.
coach, gh̤oṛ-buhul, gaṛee. (*-man*) gaṛee-wan.
coarse, moṭa, goondu, bh̤aree, kucha, v. *rough.*
coat, koortee, unga, quba, jamu, ulkhaluq.
coax to, buhla-na, dilasa-d. choonkar-na.
cock, moorgh, -a. kookṛa. (*-gun*) gh̤oṛa.
cocoa, naryul, d̤ab. (*-milk*) naryul ka panee.

coffee, quhwu, boon. (*-pot*) quhwu dan.
cold, ṭhundha, surd, khoonook, barid, seetul; (*s*) ṭhundh, surdee, seet, jaṛa. (*-fit*) lurzee, jooṛee, (*season*) surma, (*to catch*) surdee-kh.
collect to, jumuṛu-k. ekuṭha-k. buṭor-na. (*-revenues*) tuhseel-na, oogah-na. (*-or*) tuhseel-dar, fuoj-dar, shiqdar, kuroree, amil, umul-dar.
college, mudrusu, sikh-sala, v. *school.*
colonel, huzaree, risal-dar, salar, oloosh-dar.
colour, rung, fam, goon, burun, luon. (*-ing*) rungaṛee. (*-s*) nishan, ulum, bueruq, jhunda. (*to*) rung-na, rungeen-k. v. *to paint.*
colt, buchhera, nakund, ukhund, koorru.
comb, kunghee, shanu. (*-cocks*) kes, taj.
combination, mel, sazish, bundish, v. *to join.*
come to, ana, puhoonch-na, a-j. ho-na, v. *to happen.*
commander, &c. qiluṛu-dar, hakim, sur-dar, muhunt, mookhtar-fuoj. (*-in chief*) sipah-salar.
companion, rufeeq, sath-ee, yar, shureek, sajhee, mooṣahib, hum-rah, bhaṛee, v. *assistant.*
company, ṣoohbut, mujlis, subha, buraduree, sath.
compare to, mooqabulu-k. mila-na, tushbeeh-d.
compass, qootb-nooma, qiblu-nooma, *pl.* purgar.
complain to, nalish, &c. -k. (*-ant*) furiyad-ee, &c. (*-t*) nalish, furiyad, dad-be-dad, dohaṛee-tihaṛee, gilu, shikwu, olah-na, v. *discase.*
compliments, sulam, bundu-gee, sahib-sulamut.
comprehend to, boojh-na, duriyaft-k. v *to know.*

conduct, chal, chulun, ḍ̣hung, ruwish, v. *to show.*
confess to, man-na, qubool-k. qa¸il-h. kuh-na.
confide to, man-na, bḥurosa, &c. -k. *or* -r. v. *trust.*
confine to, bund-k. qued-k. tung-k. v. *prison.*
confront to, roo-bu-roo-k. mœqabil-k. jumog-na.
conjurer, jadoo-gur, jan, saḥir, nuerung-saz gœnee.
conquer to, futuḥ-k. jeet-na mar-na puchḥar-na.
conscience, eeman, diyanut, ḍ̣hurum, v. *honesty.*
consent to, raẓee-h. qubool-k. ḥaẓir-h. man-na.
consider to, soch-na, bichar-na, ḍ̣hyan-k. v. *thought.*
consignto, ḥuwalu-sipœrd-k. sompna, de-ḍ̣.dila-na.
constable, mœḥuṣṣil, kotwal, jamu¸u-dar, ṭ̣hanedar, mirduha, goṛuet, shuhnu.
constitution, ṭ̣ubee¸ut, mizaj, untuhkurn.
consult to, muṣluḥut-k. kuh-sœna-na, v. *counsel.*
content, raẓee, khœsh, qani, tueyar, ḥaẓir.
contract, ṭ̣heeka, ijaru, quol, qurar, v. *agreement.*
contrivance, eejad, ṣunuut, ḥikmut, munṣoobu, tujweez, kuṭ-kuna, fikr, jœgut, tudbeer.
contrive to, nikal-na, eejad-k. bandḥ-na, joṛ-na.
conversation, bat-cheet, gœftugoo, juwab-suwal.
convince to, qa¸il-k. muna-na, sumjḥa-na.
cook, bawur-chee, ruso¸iya, kubabee, bḥuṭ̣hiyara. (*-to*) puka-na, tueyar-k. tucha-na, randḥ-na.
cool, ṭ̣hundḥa, sira-na. (*-to*) ṭ̣hundḥa-k. v. *cold.*
copper, tamba, mis, (*-smith*) ṭ̣huṭ̣hera, misgur.
copy, nuql, ootara, uṣl, sureekḥa, nœskhu.
coriander, ḍ̣huniya, kishneez, kḥotmeer.

cork, ḍhuṭha, guṭṭa, ṭhepee, ṭhenṭhee, sholu.
corn, unaj, un, ghullu, danu, khood.
corner, kona, goshu. (*wise*) konakanee, v. *side.*
corpse, mœordu, lash, loṭh. (*washer*) mœordu-sho.
correct to, ṣuheeḥ-k, ṭheck,- &c. -k. v. *right.*
cost, qeemut, mol, lag, lugut, v. *price.*
cottage, chhuppur, jhonpṛee, muṛhee, kooṭee.
cotton, qœoṭn, roo,ee, pœombu. (*tree*) kupas, sembul, (*seed*) binuola. banga, (*cloth*) sooṭee.
cover to, ḍhanp-na, ḍhank-na, moond-na, bund-k.
cover, sur-posh, posh, ḍhukna, purdu, v. *lid, quilt.*
covetousness, laluch, lobḥ, ḥirṣ, ṭumu,u.
cough, kḥaṇsee, kḥokḥee. (*to*) kḥaṇs-na.
council, mujlis, subḥa, punchayut, jumu,ut, kuchuhree, deewan, -am *general,* kḥaṣṣ *privy.*
counsel, mushwurut, muntur, v. *advice.*
count to, gin-na, shœomar-k. joṛ-na, ḥisab-k.
country, mœolk, bḥœom, des, wilayut, (*native-*) wuṭun, junum-bḥoom, v. *abroad.* (*not town*) bahur, mœofuṣṣul, dihat, guweeṇ-gaṇw. (*-man*) guṇwar, dih-qan. (*same country*) des-bḥa,ee, hum-mœolk *or* wuṭun, sudesee.
courage, dileree, murdangee, buha-dœoree, juwaṇ-murdee, jœor-ut, ḥimmut, jigur, kuleja, murdœomee, jusarut, v. *bold.*
course, duoṛ, duput. (*ground*) gḥoorduoṛ, muedan.
court, ṣdalut, muḥkumu, kuchuhree. (*presence*) ḥœozœor, durbar, bargah, durgah, quṣr.

cousin, chuchera-mœmera-phœphera-muosera-khulera-*or*khalatee-bha,ee-(*f.*)chucheree-&c.
cow, guo, ga,e, ga,o, go, goroo.
coward, na-murd, dur-pokna, geedur, heez, bœz-dil. (*-ice*) na-murdee.
coxcomb, laf-zun, khœd-been. (*flower*) gœl kes.
crab, kekra, gegta, surtan. (*louse*) chichree.
crack to, turqa-na, phar-na, chitka-na, phutkar-na, mar-na, phut-na, chituk-na, kuruk-na, kootuk-na, mutukna (*-er*) putakha.
cream, mula,ee, sarhee, chhalee, suri sheer.
creditor, qurz-khwah, sadh, v. *debtor.*
creek, kol, khalee, kolkee, mœnhana.
cresses, halim, turu-tezuk, chunsoor, v. *water.*
crime, gœnah, tuqseer, pap, usiyan, jœrm. (*-nal*) bœra, bud, gœnah-gar, papee, mœjrim, asee.
crocodile, ghuriyal, kœmheer, mugur-muchh.
crooked, terha, banka, khum-dar, kuj, benda.
cross, ara, benda, tirchha. (*perverse*) mugra, sur-kush, ziddee, huthee, muchla, chirchira. (*to*) nangh-na, par-k. *or* -j. tue-k.
crow, kuwwa, kag, kaga, (*-iron*) sabul.
crowd, bheer, kusrut, hœjoom, jhoond, v. *mob.*
cruel, be-ruhm, sung-dil, sukht, kuthor.
crush to, kœchul-na, duba-na, musul-na, puch-ka-na, choor choor-k. zerbar-k.
cry to, pœkar-na, bol-na, hank-m. shor-k. ro-na.
cucumber, kheera, kukree, khiyar, v. *melon.*

cuff, ṭumachu, ḍhuol, chuṭkuna. v. *blow.*
cunning, syana, pukka, pookhtu, ụeyar, chutoor.
cup, piyalu, jam, kuṭoree, kasu, saghur.
cure to, chungā- buhal- &c. -k. (*obtain*) shufa- p.
curl, zoolf, pech, mur-gholu, chḥulla, gḥoorchee.
curricr, chumar, dubbagh, chirm-saz.
curry to, kuma-na, buna-na. mulna, teemar-k. (*-comb*) kḥuruhra, khurkhuru.
curse to, kos-na, surap-na, pḥiṭkar-na, buddoọ-d.
curtain, musihree, purdu, ojḥul, v. *screen.*
cushion, guddee, tukiyu, khogeer, v. *pillow.*
custom, dustoor, rusm, chal, chulun, reet. (*-house*) sa.ịr, chubootru, chuokee, puchotra. (*-er*) asamee, guhkee, jujman, khureed-dar.
cut to, kaṭ-na, turash-na, kutur-na, kuṭ-na.
dagger, khunjur, kuṭar, pesh-qubz, jumḍhur.
daily, hur-roz, roz-roz, roz-murru, din-budin.
dance (*to,*) nach-na, ruqṣ. nach-nucha-na *to lead a dance.* (*-girl*) ramjunee, ṭuwa.ịf, kunchinee. (*-boy*) bḥugtiya, nuṭwa, ruqqas.
danger, khuṭru, bḥurum, wuswas, chinta, jokḥim.
dark, undḥera, undḥa, kala, tareek, siyah.
darn to, rufoo-k. bḥur-d. puewund-luga-na.
date, tareekh, mitee, tiṭh, din. (*-fruit*) khoorma, chḥoohara, kḥujoora, ruṭub.
daughter, beṭee, dookhtur, pootree, ḍhee, lurkee. (*-in-law*) buhoo, putoh, budḥoo.
dawn, turka, bḥor, puh. (*early*) ụlus-ṣoobaḥ.

day, roz, din, dewus, yuom, bar, war. (*to*) -aj. (*break*) ṣoobuḥ, puh-phuṭe. (*light*) rozi-ruoshun, din-diya. (*time*) din ke wuqt, din ko.
dead, mura, moo,a, moordu, moordar, be-jan.
deaf, buehra, kuṙ, boṛa, booṛa, kun-phooṭa.
dear, muhṇga, guraṇ, qeemutee, ụzeez, bharee, (*beloved*) pyara, jan. (*my*) meree-jan, janee.
dearth, kal, quḥṭ, guranee, muhṇgee, ukal.
death, muot, murun, murg, quẓa, mirt.
debauch to, bigaṛ-na, khurab-ubtur-k.v. *to ravish.*
debt, qurẓ, duen, rin, oodhar, wam.
debtor, qurẓ-dar, duen-dar, dhar-nik, rin-iya.
deceive to, dugha-d. ṭhug-na, chhul-na, v. *trick.*
decree, ḥookm, fueṣulu, futwạ, v. *sentence.*
deed, kiya, kriya, kurtoot, kurnee, kirdar, ụmul, ooddum, jokhim. (*written*) qubalu, sunud.
deep, guehra, gumbheer, ugum, kala panee, v. *sea.*
deer, hurn, hirn, mirg, ahoo, v. *doe.*
deficient, naqiṣ, kum, udhoora, baqee.
degree, murtubu, durju, dusa, qudr, v. *rank.*
demand, bad, du,uwa. (*to*) ṭulub- &c. -k. mang-na, chah-na, poochh-na. v. *to ask.*
deny to, inkar-k. moonkir-h. mookur-na.
deputy, wukeel, na,ib, umeen, goomashtu.
desert, buyaban, jungul, muedan, weeranu.
desert to, chhoṛ-na, tuj-na, ḍal-na. tyag-na, chhoṛ-bhagna, turk-k. (*-er*) bhugoṛa, firaree, bhuggoo.
desire to, chah-na, khwahish-k. mang-na.

detain to, uṭka-na, rok-na, chḥenk-na, v. *to stop.*
devil, iblees, shueṭan, narud, khunnas, usoor.
dew, shub-num, os, kohur, seet.
dialogue, juwab-suwal, but-kuha,o, zikr-muzkoor
diamond, ulmas, heera, ṭulumi ulmas.
dictionary, looghut, furhung, kosh, oobedḥan.
die to, (*tinge*) rung-na. (*to expire*) mur-na, goozur-na, jata-ruhna, v. *to perish.*
die, rung. (*stamp*) sikku, ṭhuppa, pasa, v. *lot.*
difference, furq, tufawut, be,ora, beech, jooda,ee.
different, jooda, uor, ghuer, ulug, ulaḥidu.
difficult, mooshkil, dooshwar, kuṭhin, sukht, duqeeq, ṭhukṭhuk, gooṛh, ṣoo,ub, v. *trouble.*
dig to, kḥod-na, goṛna, koṛ-na, kḥund-na.
diligence, miḥnut, mooshuqqut, dḥoon.
dinner, din-ka-kḥana, buṛa-kḥana, v. *feast.*
dip to, ḍoobkee-d. boṛ-d. ghoṭu-d, ḍoobo-l.
direction, puta, nishan, sur-namu, ṭhikana.
dirt, muel, keechur, koodoorut. (*-ty*) muela, nujis, ghuleez, gundu, na-pak, na-ṣaf.
discourse, bat, bat-cheet, bol-chal, juwab-suwal.
disease, beemar-ee, azar, be-aram-ee, rog, v. *sick.*
disgrace, bud-namee, be-ḥoormutee, be-abroo,ee, hulka-pun, soobookee, kulunk, v. *shame.*
dish, rikabee, qab, ṭhalee, v. *vessel.*
dismiss to, burkhwast-k. rookṣhut-d. door-k. chḥoṛa-d. nikal-d. nam-kaṭ-na. (*-ion*) chḥoṭtee, bur-ṭurfee, tugheeree, mazoolee.

dismount to, *v. a.* œtar-na, *v. n.* œtur-na.
displeased, bezar, azoordu, diqq, v. *angry.*
dispute (*to*) jẖuguṛ-na, buẖuṣ-na, buẖṣ-k, luṛ-na, buẖṣ, mœquddumu, ẖœjjut, tukrar.
dissolve to, gula-na, gẖœla-na, gẖœl-na, gul-na.
distance, dooree, tufawut, furuq, pulla, v. *space.*
distress, tuṣdeeˌu, tukleef, eeza, uziyut, dœkẖ. (*to*) sutana, dœkẖana, tuṣdeeˌu, &c. -d.
distribute to, banṭ-na, bukhsh-na, puros-na.
district, chukla, ẓiluˌu, surkar, purgunu, muẖal, kẖund, umul. tẖana, tuppa, v. *country.*
disturb to, ẖurkut-d. gẖubra-na, khulul-k.
ditch, khunduq, kẖaˌee, mungur, pueghar.
dive to, ghoṭu- ḍœbkee- *or* bœṛkee-marna. (*-r*) ghoṭu-khor. (*pearl*) ghuwwaṣ, murjiya.
diversion, tumasha, suer, kẖeluwul, bazee, v. *play.*
divide to, udẖiyana, do ṭookṛa-k. v. *to distribute.*
do to, kur-na, buna-na, chula-na, nikal-na. (*to fare, to succeed*) ho-na, bun-na, lug-na, chul-na.
doctor, ạlim, faẓil, muoluwee, mœlla, pundit, ucharij. (*of laws*) mœftee, fuqeeh. (*physician*) ẖukeem, ṭubeeb, bued. (*divine*) mœrshid.
dog, kœtta, kookur, sug, kulb, lendee, khundu. (*strange*) puraya-kœtta. (*-keeper*) ḍoriya.
done, kiya, bunaya, hooˌa, chooka (*to be*) khurch-h. ho-chœk-na, be baq-h, v. *to end.*
don't, mut, nu, uhaṇ, oohoon, jane do, ruhne do.
door, durwazu, dur, doˌara, bar, kewaṛ, deˌoṛhee.

double, dohra, doog-na, doo-na, do-tuh, pukka.
doubt, shukk, shoobhu, wuswas, rueb, chinta. (*to*) bhurma-na, doodila-h. v. *to fear.*
dough, khumeer, goondhun, lo,ee, pera.
down (*hair*), ro,en, rom. (*below*) neeche, tule, heth. (*a stream*) bhuthiyal, bhathee, ootar.
doze to, oongh-na, ankh-lug-na, ulsa-na, v. *sleep.*
drain, nalee, moohree, budur-ruo.
draught, ghoont, qoort, joru.u. (*plan*) nuqshu, dhol, moosuwudu, khusra, v. *copy, bill.*
draw to, kheench-na, tan-na, teer-na, ghuseet-na.
drawer, ghur, khanu. (*-s, short*) janghiya, goorgee. (*long*) pa.ejamu, izar, tumban, kuchh.
dream, khwab, sup-na, royu. (*to*) khwab-de.
dress, kupra, poshak, libas, jora, khulu.ut, sur-opa. (*to*) kupra-puhin-na, soodhar-na. (*a wound*) puttee-b. (*to trim*) chhant-na, (*food*) puka-na, bhaj-na, v. *to cook.* (*-ing box,*) singar-danee.
drink, panee, shurbut, shoorb, pana. (*to*) pee-na. ghoot-na, soorookna, kheech-na.
drive to, hank-na, chula-na, duora-na, thonk-na.
drop, boond, thop, qutru. (*to*) choo-na, tupuk-na, choola-na, tupka-na, girana. dal-na.
drown to, doobo-na, bor-na, *v. n.* doob-mur-na.
drum, dhol, tubul, tumboor, pukhawuj, tasa, duf, murfa. (*kettle-*) nuqqaru, kos, jue-dhak.
drunk, mut-wala, must. (*-ard*) shurabee, postee.

dry, sookẖa, khœshk. (*thirsty*) piyasa. (*to*) sœkẖa-na, ponchẖ-na, *v. n.* sookẖ-na.
duck, buṭ, buṭukh, mœrgh-abee, chukwa.
dumb, goonga, zœban-bustu, lal, v. *silent.*
dung, gœh, mengnee, leed, beeṭẖ, peekhal.
during, meṇ, beech, hooṛe, ruhte, hote.
dust, dẖoor, dẖool, gurd, khak, ghœbar.
duty, furẓ, shurṭ, khidmut, sewa, ṭuhul, kam. (*tax*) khiraj, kur, v. *guard,* tuṛeṇatee, chuokee.
each, hur-ek, ek-ek. (*two*) do do. (*three*) teen teeṇ.
ear, kan, gosh. (*of corn*) bal, khoshu.
early, suwera, bihane, buṛee-fujur, v. *dawn.*
earth, miṭṭee, khak, gil. (*-quake*) zulzulu.
ease, aram, chuen, fœrṣut, asaiṣh, v. *rest.*
east, poorub, mushriq. (*-wind*) poorwa.
easy, asan, suhuj, suhul, nurm. sulees, hulka.
eat to, kẖana, jiyo-na. (*or drink*) nosh jaṇ-k.
ebb, bẖaṭẖa, gẖaṭ, ohar. (*to*) bẖaṭẖa-pṛ.-lg. *or* -h.
eclipse, guhin, kœsoof, khœsoof.
edge, dẖar, baṛh, ab, v. *sharp.* kinaru, lub, qor.
eel, bam, undẖlee-muchẖee, mar mahee.
effect, uṣur, taṣeer, ṵmul, byap, v. *result.*
egg, unda, anḍ, buczu, tœkhm, (*plant*) buengun.
either, koıee, koıee-ek, *conj.* ya, khwah, chaho.
elbow, kœhnee, mirfuq, gẖootnee, v. *knee.*
elder, buṛa, jeṭẖa, kulaṇ, (*-ly*) salkhœord, v. *great.*
elephant, haṭẖee, feel. (*-keeper*) muhawut, feel-ban.
ell, guz, haṭẖ, ẓiraṵ.

else, uor, doosra, uor kò,ee, nuheeṇ-to.
emetic, que kee duwa, v. *to vomit.*
empty, khalee, chhoochha, soona, tihee.
emulation, ghibṭu, rees, dekha-dekhee.
encamp to, deru-ḍ. moqam-k. puṛ-na, ootur-na.
enclose to, gher-na, bund-k. lupeṭ-na.
encourage to, dum- dilasa- *or* himmut-d.lulkar-na.
end, sira, tumamee, ḥud, akhir, unjam, unt. (*-to*) tumam-h. nibur-na, *v. a.* sarna, chooka-na.
endeavour, su,ee, koshish, duoṛ, quṣd, mihnut.
enemy, dooshmun, mookhalif, bueree, ghuneem, ụdoo, ḥureef, buḍ khwah, bud-undesh.
enmity, dooshmunee, buer, lag, mookhalifut, udawut, khoosoomut, birodh, ḥureefee.
enough, bus, dher, buhoot, v. *plenty.*
ensign, jumu,ụ-dar, nishan- *or* ụlum-burdar.
entangle to, ooljha-na, *v. n.* oolujh-na.
enter to, bheetur-a. *or* -j. undur-a. *or* -j. dakhil-h. pueṭh-na, ghoos-na, g,hoosur-na, ḍ,hookna, suma-na, unt-na, dhus-na, guṛ-na.
entire, moosulum, sara, sumoocha, kamil, v. *full.*
entrails, untuṛiyaṇ, anteṇ, rode, *pl. of* rodu.
envy, ḥusud, ḍah, rushk, hiska, v. *spite.*
equal, burabur, eksaṇ, ekhee, suman, v. *same.*
err to, chook-na, bhool-na, ghuluṭ-k. v. *mistake.*
escape to, bhag-na, nikul-na, buch-na, ruh-na.
escape, bucha,o, riha,ee, mukhlusee, nujat.
essence, phooleel, uṭr, cho,a, khoolaṣu.

even, chuorus, mœsuṭṭuṇ, v. *equal, straight.*
evening, sham, sanjh, ụsr, sundhiya.
ever, kubhee, ko,ee, kœchh. (*what-*) jo-kœchh.
every, hur, hur-ek, hur-ko,ee, hur-shukhṣ, v. *all.*
evidence, shahid, guwah, sakhee. (*testimony*) guwahee, sakhee, shuhadut, shahidee, v. *proof.*
evil, bœra,ee budee, zuboonee, khurabee, ụeb.
eunuch, khoju, khwaju-sura, hijṛa, zunanu.
exact, ṭheek, dœrœst, poora, bur-a-bur.
examine to, purkha-na, khoj-na, tuhqeeq-k.
exceed to, ziyadu-h. burh-na, churh-na, v. *above.*
excellent, bihtur, khoob, tohfu, nadir, khaṣṣu, uchha, besh, khœsh, chokha, bhula.
except, siwa, chhorke, chhœṭ, bujœz, jœz.
exclude to, nikal-na, be-dukhul-k. kharij-k.
excuse, œzr, mintee, hoojjut, v. *pardon.*
exercise (*labour*), mihnut, kusrut, wurzish, phirchul, hurkut. (*military-*) quwa,id.
exist to, ho-na, ruh-na muojood-h. v. *life.*
expect to, rah-de. intizar-k. jan-na, v. *to look.*
expence, khurch, surf, œṭhan, lugut, v. *price.*
explain to, sumjha-na, boojha-na, buyan-k.
express, qasid, duoṛ-aha, sandnee-suwar.
extinguish to, boojhana, bootana, khamosh-k. thundha- gœl- *or* bura-k. burhana, marna.
extravagant, fœzool-khurch, œra,oo, gunjbukhsh, lukh-lœṭ. (*immoderate*) ghuer-wajibee, be-undazu, be-thikana, be-hisab, be-ja.

eye. ankh, chushm, deedu, nuen. (*needle-*) naka. (*-loop*) tookmu. (*-brow*) ubroo, bhuon. (*-lash*) burnee, mizhgan, pupnee. (*-lid*) puluk, pota, putta. (*twinkling of*) pul marte.

face, moonh, mookra, mookh, chihru, rookh, roo, soorut. (*to*) amne-samne-h. v. *opposite.*

factor, kar-koon, kar-purdaz, kar-indu, deewan.

fair, gora, saf, khoola, phurcha, bhoora, (*-market*) mela, nihan, soohbut, ors. (*-y*) puree.

faith, eeman, iutiqad, purteet, bhur-osa, wufa.

faithful, eeman-dar, deen-dar, dhurmee, diyanut-dar, wufa-dar, numuk-hulal. v. *honest.*

fall to, gir-na, pur-na girpur-na, puchhur-na, jhur-na, khus-na. (*away*) gul-j. sookh-na, puchuk-na, doobla-h. lutna, toot-na.

false, jhootha, na-rast, numuk-huram, be-wufa. (*counterfeit*) tuqleedee, tughullobee, libas-ee.

fame, nam, nek-namee, v. *report, reputation.*

family, ghurana, ghur-bar, khandan, khesh.

famine, qukt, kal, ukal, doobhookh, undookh.

famous, namee, nam-wur, nam-dar, mushhoor, mu,uroof, numood, (*to be*) nam-bajna.

fan, punkh-a, -ee, chuonree, moorchhul, v. *brush.*

far, door, bu,eed, door-duraz, door-dust, tufa-wut, kale kosonpur, pule pur, v. *much.*

farmer, kisan, usamee, milkee, zumeen-dar, tu,ullooq-dar. (*contractor*) moostajir, ijaru-dar.

farrier, nuul-bund, saloturee, buetar.

fart, pad, phœskee, goz. (*to*) padna, pad-m.
fashion, nuqshu, v. *form.* riwaj, chulun, chal.
fast, rozu, burt. (*the*) rumuzan. (*to*) rozu-r. faqu-k.
fast (*firm*). muẓboo̤t̤, qa,i̤m, sukht. (*firmly*) kuske, jukuṛke. (*swift*) juldee, shitabee, troont.
fasten to, muẓboo̤t̤-k. bandh-na, luga-na, v. *to tie.*
fat, mo̤ta, furbih, churbee-dar, tazu, tueyar, bharee, chikna, (*s.*) churbee, chikna,ee.
fate, quẓu, tuqdeer, qismut, ṭali,u, sur-nuwisht, nuṣeeb. kal, (*death*) muot, wufat, ujul, murg.
father, bap, baba, pita, pidur, walid, qiblu-gah.
fatigued, thuka, mandu, hueran, soost, v. *to tire.*
fault, tuqṣeer, qoosoor, chook, khuṭa, ueb, suho.
favour, mihr-banee, kirpa, kurum, v. *obligation.*
fear, dur, duh,shut, bhue, dugh-dughu, ibrut. (*to*) durna, dubna, dubukna, duh shut-kh.
feast, mihmanee, khana, bhoj, shadee, ẓiyafut, jushn. (*holiday*) fatihu, eed, tyohar, purub.
feather, pur, punkh, punkhree, shuh-pur.
feed to, khila-na, khubur-l. pal-na, v. *to graze.*
feel to, chhoo-na, tutol-na, to-na, teep-na.
fellow, jora, joft, doosra, pulla, v. *man.*
ferment to, puk-na, ooth-na. (*-ation*) khumeer, oobal, josh.
ferry, goozaru, ghat. (*to*) par-k. goozar-na, parhee-d. v. *to cross.*
fetter, berhee, huth-kuree, hulqu, v. *chain.*
fever, tub, tap, tap, jur, v. *ague.*

few, ṭhoṛe, do-char, do-ek, kœchh-ek.
field, kẖet, muedan. *(-piece)* ruh,kulu, sufree-top.
fierce, tœnd, juld, tez, kuṛa, v. *fiery*.
fiery, gurm, atush mizaj, v. *hot*.
fight, luṛa,ee, jung, mâra maree. *(to)* luṛna.
figure, ṣoorut, shukl, undam, roop, ruqum.
file, retee, soohun. *(of soldiers)* quṭar, pant.
fill to, bẖurna, bẖur-poor-k. ṭhopna, anṭna.
find to, mil-na, pa-na, hatẖ-a. v. *to get*.
fine, bareek, miheen, putla, v. *excellent*. *(a)* ḍand, jureemanu, tawan, gœnah-garee.
finger, unglee, ungœsht, ungœl, *(to)* ungliyana.
finish to, tumam- h. *or* k. tueyar-k. unjam-k.
fire, ag, ugin, atush. (*to*) ag-lg. julana. (*a gun*) chẖoṛna, marna, chulana, daghna. (*-works*) atush-bazee, muh-tabee, huwa,ee.
first, puehla, uwwul, -un. (*at*) ibtida-meṇ.
fish, muchẖlee, muchẖee, mahee.
fit, ṭheek, dœrœst. (*to*) ṭheek-lg. pẖubna, sohna.
fix to, luga-na, juṛ-na, gaṛ-na, chuṛha-na, bandẖ-na, ṭhuhrana, qa,im-k. mœqurur-k. v. *to set*.
flag (*colours*), ba,ota, dẖujja, liwa, putakẖa.
flame, shœ,ulu, ṭem, sees.
flat, chupṭa, chuorus, furshee, bueṭhwas.
flatter to, pẖœsla-na, pẖoola-na, kẖœshamud-k.
flaw, pẖooṭ, bal, buṭṭa, ṿeb, v. *spot*.
flee to, bẖag-na, firar-h. gœrez-k.

flesh, gosht, maṇs, luhm, heṛa.
fling to, pḥenkna, chulana, ḍalna, marna.
flint, puṭhuree, chukmuk-ka-puṭhur.
flood, juwar, kuṭhal, ṃud, v. *ebb.*
flour (*meal*), aṭa. (*fine*) mueda, soojee? besṃ.
flow to, buh-na, jaree-h. chul-na.
flower, pḥool, gœl. (*to*) pḥoolna, v. *nosegay.*
flute, baṇsree, mœrlee, nue, v. *pipe.*
flux, peṭ-okḥa, pechish. (*to have*) peṭ-chulna.
fly to, ooṛna, purwaz-k. ooṛana. (*a*) mukḥee, dans, z̤œbab, mugus. (*tent*) uspuk.
fog, koh-asa, koh-es, koha, koh-ur, shub dood.
fold to, tuha-na, tuh-k. lupeṭ-na, saṇṭna.
folly, be-wuqoofee, ḥimaqut, na-danee.
food, kḥana, khorak, bḥojun, ukl, ruso,ee.
fool, uḥmuq, be-wuqoof, ga,odee, bḥukwa, pagul? na-dan, moorukḥ, v. *ass.*
foot, paṇw, puer, goṛ, qudum, pa, pa,e, (*table-* &c.) paya, pa,ee, pawa. (*-man*) piyadu, hur-karu, pa,ek, puek. (*-step*) paṇw-dan, qudum, rikab, v. *stirrup.*
for, ko, e, eṇ, pur, wasṭe . ye, mare, se, ḥuqq-meṇ, kur, khaṭir, budle, i̱wuz̤.
forbid to, munṵ-k. burujna, rokna, ḍaṇṭna.
force, zor, toṛ, bul, z̤œlm, jubr, zubur-dustee, ṭaqut. (*to*) zor-*m.* v. *to drive.*
ford, pa,e-ab, ṭhah, gḥaṭ.

forehead, pesh-anee, matha, kupol, jubeen.
foreign, bi-desee, ujnubee, pur-desee, beganu, ghuer, puraya, wilayutee, bahuree, v. *strange.*
forest, jungul, bun, dusht, v. *wood.*
forget to, bhool-na, furamosh-k. bisar-na.
forgive to, chhor-na, mu'af-k. bukhsh-na, afoo-k.
fork, kanta, v. *thorn.* (*point*) nok. (*seat*) asun.
form, soorut, shukl, duol, wuzu', wujuh, turuh. dhub, undam, roop, v. *to make.*
former, ugla. (*-ly*) age, pesh-tur, v. *before.*
fornication, chhinala, zina, zina-kar-ee.
forsake to, chhor-na, tyag-na, tuj-na, dal-d. turk-k.
fort, qilu'u, kot, gurhee, gurh, thana, drœg.
fortune, nusecb, qismut, bhag, bukht.
forwards, age, burhke, v. *to advance.*
foundation, ne'o, bœniyad, bina, v. *root.*
fountain, chushmu, sota, kœnd, v. *spring.*
four, char, chuhar, chuo. (*square*) &c, chuo-khoontha, mœrubbu'u, chuo-kor, chuo-goshu, chuo-puhul, chuo-turka, chuo-turu. (*-th*) chuotha, chhuotha'ee, pa'o, v. *quarter.*
fowl, mœrgh, ta'ir. (*water-*) mœrgh-abee, v. *hen.*
fox, lom-ree, lom-bur, rœbah.
fraud, khiyanut, mukr, thuga'ee, v. *to deceive.*
free, ulga, azad, be-qued, khœle-bundon, khalee. (*-dom*) azad-ee, azad-ugee, nujat, mukhlusee, chhœttee, riha'ee, khulasee.
fresh, tutka, tazu, meetha, v. *new, sweet.*

friend, dost, ashna, yar, mooṣaḥib, saṭhee, heetoo, mihrban. (*-ship*) dost-ee, &c. ikhlaṣ, mooḥubbut, shufqut, prem, oolfut.

frighten to, ḍur-a-na, ḍhumka-na, v. *fear.*

frog, menḍuk, dadoor, ghuok.

from, se, uz, pas-se, sitee, seṇ, sooṇ, v. *with, by.*

froth, kuf, pḥen, jḥag. (*spoon*) kuf-geer.

fruit, pḥul, mewa, bar, ṣumur. (*-ful*) pḥul-dar *or* unta, bar-dar *or* wur, mooṣmir, v. *to bear.*

fry to, bḥoon-na, tul-na, chḥuonk-na, bughar-na.

full, bḥura, bḥur, poora, ser, asoodu, lub-rez, poor. mu,ṃoor. (*own, q. v.*) suga, ḥuqeeqee.

funeral, junazu, urṭhee. v. *burial.*

furnish to, bḥur-na, pooja-na, puhooncha-na, jumkana, kur-d. surburah-k.

furniture, usbab, saman, saz-o-saman, sur-unjam.

gain, kuma,ee, munafu,ṷ, pueda,ish, (*to*) pueda-k. kuṃana, ḥaṣil-k.

game to, harjeet-*or* joo,a-kḥel-na, qimar bazee-k.

gamester, joo,a-ree, qimar-baz, joo,e-baz.

garden, baṛee, waṛee, bagh, bagh-eechu, bostan, goolistan, ruoza. (*of eden*) udun, junnut, firduos. (*-er*) malee, bagh-ban, kachḥee.

gather to, jumṷ-k. butoṛ-na, sumeṭ-na, joṛ-na.

general, meer bukhshee, sipah-salar; (*adj.*) ạm, mooruwwuj. (*-ly*) uksur, beshtur.

generous, sukhee, data, dil-chul, juwaṇ-murd.

gentle, nujeeb, ushraf, kooleen. (*mild*) ghureeb,

nurm, dheema, munda, v. *soft*. (*-man*) murde-*or* miyan-admee, bhula-manoos, ushraf, ushraf-zadu, sahib. (*-ly*) ahiste, huole, gute.

genuine, khalis, useel, usl, chokha, khura.

get to, pa-na, hasil-k. kuma-na, pueda-k. kha-na, mil-na, le-na. (*-up*) oth-na, churh-na. (*-off*) otur-na. (*-a beating*) mar-kh.

ghost, bhoot, puret, soorut, sayu, rooh.

gift, bukhshish, inam, dan, inayut, nuzur.

ginger (*green-*), udruk, ada. (*dry-*) sonth.

girl, lurkee, chhokree, kuniya, bandee, luondee.

girth, tung, pooshtung, kootul kush, furakhee.

give to, de-na, bukhsh-na, de-d. inayut-k.

glad, khoosh, khoosh-hal, mugun, shad, v. *happy*.

glass, sheeshu, kanch, abgeenu. (*cup*) piyalu, jam, goolabee. (*mirror*) aeenu, arsee, durpunee, v. *spectacles*, *spy-glass*.

gleet, dhat, bigar, purmeo.

glove, dust-anu, bihlu, dust posh?

glue, suresh. (*to*) suresh-luga-na, v. *to join*.

go to, ja-na, chul-na, sidhar-na, goozur-na, kooch-k. rah-l. sufur-k. (*out*) boojh-na. (*round*) phirna, ghoomna. (*away*) chula-j. juta ruh-na, goom-h.

goad, sooa, puena, ar, uree, ankoos, gujuk.

goat, bukree, bokh, booz, khusee, v. *ram*.

god, khooda, ullah, rub, eeshoor, huree, naraen.

gold, sona, zur, tila. (*-thread*) kulabutoon. (*coin*)

mœhur, ushrufee. (*a noble*) hœn. (*-en*) sœnuh-la, zurceṇ, ṭila,ee, sona-sa. (*-smith*) sona-r, zur-gur, sadu-kar.

gone, guya, gœẓra, ho-chœka, v. *done, past.*

good, uch-chha, khoob, bhula, bih-tur, nek, khaṣṣu, besh, tœhfu, khœsh, khuer. (*welfare*) bih-tur-ee, bhula,ee, khueriyut, khoobee, nekee, v. *virtue.* (*-s*) mal, umwal, cheez, usbab, bust, jins, ujnas, aṭala. ruqum.

goose, huns, hans, raj-hans, qaz, buṭ, v. *duck.*

govern to, umul-k. (*-ment*) hœkoomut, surda-ree, hakimee, umul, sur-kar. (*-or*) hakim, amil, naẓim, sur-dar, buṛa saḥib, soobu-dar, nuwwab, quulu,u-dar, v. *chief.*

gown, pesh-waz, jamu, lubadu, puerahun.

grain, unaj, ghullu, un, rusud, danu.

grammar, qa,idu, surfo-nuho, bya-kurun.

grand, buṛa. (*-ee*) umeer, œmra, œmdu, baboo. (*-father*) dada, jud, nana. (*-mother*) dadee, nanee. (*-child*) pot-a, -ee, nuwasa, doht-a, -ee, natee, nubeeru, nutnee, pisur-zadu.

grant, inam, inayut. (*to*) qubool-k. man-na, furẓ-k. v. *to give.*

grape, ungoor, tak, ruz, inub, dakh, ghoru.

grass, ghas, khur, kah, uluf, khus. (*-cutter*) ghusiyara, ghasee. (*plot*) subzu-zar.

grave, gor, qubr, muzar, muqburu. (*adj.*) gum-

bẖeera, dẖeera, sunjeedu, bẖaree bẖur kum, fikree, fikr-mund, v. *sad.*

gravel, kunkuree, ret, sung-rezee.

graze to, chur-na, choog-na, chura-na, choga-na.

grease, churbee, chikna, ee, ruoghun, v. *fat.*

great, buṛa, boozoorg, oomdu, muha, moṭa. (*-ness*) buṛa-ee, &c. oomdugee.

greed, laluch, ḥirṣ. (*-y*) lalchee, lobẖee, ḥureeṣ, mur-bẖookẖa, na-deedu, v. *hungry.*

green, hura, subz, sur-subz. (*-s*) sag, subzee.

grief, ghum, dookẖ, koft, durd, dil-geeree, mulola, puchẖtawa. (*mourning*) ghumee, v. *sorrow.* (*to*) ghum-d. suta-na, *v. n.* ghum-kẖ. ufsos-k. koorẖ-na, ghumgeen-h. puchta-na, kulup-na,

grind to, pees-na, book-na, dul-na, mees-na.

gripe to, pukuṛ-na, noch-na, muroṛ-na, pechish-k.

gripes, pechish, muroṛa, koorkooree.

groan to, kurah-na, kusuk-na, kuhur-na, ahooh-m.

groom, nufur, sa, ees, churwa-dar, ghoṛe-wala.

ground, zumeen, bẖoom, dẖurtee, pirthimee.

grow to, oog-na, jum-na, buṛh-na. (*as fruit,* &c.) pẖul-na, -lug-na, ho-j. *or a.* puṛna, pẖunupna.

gruel, peechẖ, mand, oghra, ash-juo, kanjee.

guaiva, umrood, sufree-am, unjeer. (*prop. a fig.*)

guard, puhru-dar, puhroo, a, pasee, pas-ban, chuokee-dar, nigah-ban, naẓir, ḥafiẓ.

guide, hur-karu, rah-nooma, rah-bur, agwa, hadee, (*spiritual*) moorshid, peer, gooroo.

guilt, chook, khuṭa, dokḥ, jœrm, v. *crime.*
gum, gond, sumugh, lasa. (*teeth*) musooṛa, liṣu.
gun, bundooq, tœfung, toop-uk. (*stock*) kœndu. (*-powder*) baroot, daroo. (*-ner*) gol-undaz.
gut, anṭ, unṭuṛee, kanch, v. *entrails.*
gutter, mœhree, purnalu, nabdan.
had, ṭha, ṭhe, ṭhee, *with a perfect participle.*
hail, ola, puṭḥur, binuoliyaṇ, tugurg.
hair, bal, kes, moo, lom, pushm, chool, jḥanṭ.
half, adḥa, niṣf, neem, udḥ, nisfee.
hall, dalan, dullan, bargah, a,ewan.
hammer, huṭḥuoree, martol ? *martel ?*
hand, haṭḥ, dust, baṇh, hust, v. *fist.* (*-kerchief*) dust-mal, roo-mal, v. *towel.* (*-le*) dustu, huṭḥa, beṇṭ, qubẓu, dasa, mooṭḥ. (*-some*) khœsh-nœma, khœb-*or* qubool-ṣoorut, ḥuṣeen, sœndur, sœṭḥra, khœsh-roo, khoob-roo.
hang to, luṭka-na, ṭang-na, luṭuk-na, pḥaṇsee-d.
happy, khœsh, sœkḥee, *(-ness)* mugun. v. *joy.*
hard, sukht, kuṛa, kurera, ṣuqeel, kurukht. (*ness*) sukh-tee, siqalut, v. *difficult.*
hare, khur-gosh, kḥurha, luṃ-kunna.
harness, saz, sur-injam, saman, rukht, v. *yoke.*
haste, juldee, shitabee, oota,olee. (*to*) juldee-k. juld-h. *v. a.* duoṛa-na. (*-y*) oota,ola.
hat, ṭopee, kœlah, taj.
hatred, dœshmunee, ṇdawut, buer, keenu, v. *spite.*
have to, rukḥ-na, dḥar-na. *(to be)* ho-na, lug-na, (*have*) hooṇ, hue, hueṇ, ho, *with perf. partic.*

having, kur, ke: pee-kur, having drunk, or *after* drinking, applicable to all verbs.

hawk, baz, jŏrru, shikra, buhree, toormootee.

he, wooh, oos, oosne, v. *that*, yih, is, isne, v. *this*.

head, sir, sur, moond, sees, siree, kullu.

heal to, chunga-k-*or*-h.shufa-k. sook,h-na, bhur-na

health, tubiyut, mizaj, tun-dŏroostee, aram, sihhut, afiyut, sulamutee, nirog. (-*y*) tun-dŏroost, chunga, bhula-chunga, v. *well*.

hear to, soon-na, kan-d. man-na, v. *to obey*.

heart, dil, mun, jee, khatir, chit, zumeer, v. *life*.

heat, gurmee, hurarut, tupun, julun, dhoon, v. *hot*.

heaven, bih-isht, junnut, buekoonth, v. *sky*.

heavy, bhar-ee, sungeen, wuzunee, suqeel, guran.

heel, eree, pashnu, khar, kanta, v. *hoof, spur*.

height, oonchas, oonchan, oonchaee, bŏolundee.

hell, juhunnum, dozukh, suqr, nurk, putal-lok.

help, mudud, yaree, pŏoshtee, ilaj, charu, suhayuta, himayut. (*to*) mudud, &c. -k. thambhna. (-*less*) la-char, be-bus, la-ilaj, v. *poor*.

hen, mŏorghee, kookree. (*large*) kubabee. (*small*) khurcha, (-*for dressing*,) v. *chicken*.

hence (*place*), eehan-se, idhur-se. (*time*) ub-se, aj-se, v. *after*. (*reason*) is-waste, is-liye. (*forward*) is-wuqt-se, age, bu,ud-is-ke.

her, (2*d state*,) is, oos. (*adj. form*,) iska, oos-ka.

here, eehan, yuhan, i-dhur, is-juguh, *or* turuf. (*at*) is-pur, is-men, tis-pur, is-se; *also*—*hereby*.

hermaphrodite, hijṛa, mœhkunnuṣ, napœnsuk.
hesitation, pus-o-pesh, shis-o-punj, aga-peechha.
hiccup, hichkee, hikwa, fuwaq. (*to*) hichkee-l.
hide to, chhipa-na, lœka-na, posheedu-k. chhip-na, look-na, roo-posh-h. dubuk-na, v. *to conceal.*
high, ooncha, bœlund, bala, kḥuṛa, chuṛha.
hill, puhaṛ, koh, purbut, jubul.
him, œs, is, œse, œsko, iṣe, iṣko. (*his*) œska.
hinge, nur-madu, chool, qubẓu.
hire, kirayu, bḥaṛa, ujoora, muzdoorec, v. *rent.* (*to*) kiraṛe-l. *or* d. rukḥ-na, v. *to keep.*
hither, idḥur. (*-ward*) isṭuruf, v. *side.* (*near*) wulla, wuela, wura, uelewur. (*-to*) ubḥee, v. *yet.*
hoe, kœdaree, pḥuoṛa, kṣee, muṭhee.
hog, soo,ur, khook, khinzeer, gœraz, soo kur.
hold! ruho, bus, bus-kuro, chœpchap. (*to*) pukuṛ-na, rukḥ-na, le-na, œṭha-na, dḥur-na.
hole, chḥed, soorakh, bil, guṛha.
home, gḥur. (*at*) gḥur meṇ. (*country*) des, wuṭun.
honest, dḥurmec, diyanut-dar, sucha, pḥurcha, ṣaf. (*-y*) rastee, diyanut-daree, ṣidq, v. *truth.*
honey, shuhd, suhut, mud, ungubeen, ṣusl.
hoof, sœm, kḥœree, kḥœr, sœmbat.
hook, uonkra, unksee, qœllab, chḥiṭkunee, gujuk, kunṭiya. *(to)* pukuṛ-na, v. *to catch.*
hope, œmmed, as, asra. (*to*) œmmed-r.as-r. (*-less*) nir-as, na-œmmed, mayoos.
horn, seeng, shakh, qurn, kurg, kḥag.

horse, gh̤oṛa, usp, kotul. (*-shoe*) nu,ṭl, v: *poney.*
hospital, beemar-khanu, tahoot-khanu ?
hot, gurm, tutta, ḥarr, v. *warm.* (*fiery*) kuṛwa, tez, toond, chuṛpuṛa, juld, kuṛa, v. *sharp.*
hour, gh̤uṛee, sa,ṭt, gh̤unṭa, ḍund.
house, gh̤ur, mukan, ḥuwelee, khanu, koṭhee, deru, buet, dar, kudu, gh̤uruonda, grih.
how, kis-ṭuruḥ, kuesa, kyooṇkur. (*long*) kub-tuk, kuhaṇ-tuluk. (*oft*) kue-ber, kete dufi, (*many, much*) ketne, kete. (*why*) kyooṇ, kahe-ko, kis-waṣṭe. (*much*) jyooṇ jyooṇ, *opposed to* tyooṇ tyooṇ, *so much.* (*d'ye?*) ap kuese hueṇ ? mizaj shureef?
hunger, bh̤ookh̤, ch̤hoodh̤a, goorsingee, joo,ṇ. (*to*) bh̤ookh̤-lg. bh̤ookh̤a-h. (*-ry*) bh̤ookh̤a, goorsinu. (*very*) mur-bh̤ookh̤a.
hunt to, shikar-k. aher-na, ruged-na. (*-er*) shikaree, shikar-baz, ṣueyad, buheliya.
husband, khuṣum, khawind, bh̤utar, shuohur, pee.
hut, jh̤ompree, ch̤huppur, koṭee, mundiya.
I, mueṇ, hooṇ. (*myself*) mueṇ hee *or* ap, v. *me.*
ice, yukh, burf. (*-er*) burf-saz. (*house*) burf-khanu.
idle, soost, mujh̤ool, aram-ṭulub, ḍh̤eela, uphalij.
idol, boot, moorut, ṣunum, ṭh̤akooṛ, de,ota.
if, ugur, jo, ki, kash. (*not*) nuheeṇ to, wurnu.
ignorant, be-khubur, unjan, na-dan, jahil, unaṛee.
ill, adj. boora, bud, zuboon, v. *sick.*
ill, boora-ee, &c. afut, moṣeebut, v. *misfortune.*

image, pœtla, shukl, ṣoorut, shubeeh, miṣal.
immediately, ubḥee, trœnt, isee-dum, œsee-wuqt, woheeṇ, juldee, v. *quickly.*
impossible, un-hona, mœḥal, ghuer-mœmkin.
impotent, be-bus, kum-zor, sœst-rug, na-murd.
in, meṇ, bḥeetur, undur, ko, v. *at, on.*
inch, tusoo, ungœl, boorool?
increase to, buṛh-na, buṛha-na, udḥika-na,
indeed, such, ulbuttu, tuḥqeeq, fil-waqu,ee, fil-ḥuqeequt, such mœch, yuqeen. v. *true.*
indigo, neel. (*bit of*) neel-buree. (*maker*) neel-gur.
infant, luṛka, ṭifl, ṭifluk, buchu, baluk, bala, kochuk, ḍḥoṭa, kucha-luṛka. (*-ile*) ṭiflanu.
infantry, puedul, piyade, nur, pa-piyade.
inform to, juta-na, sumjḥa-na, boojḥa-na, sœna-na, khubur-d. goshgœzar-k, v. *to tell.*
inhabitant, ruhne-wala, sakin, mœtuwuṭṭin, ruh-wueya, ruhun-hara, busbasee, v. *people.*
injury, nœqṣan, ziyan, ẓurur, khulul, v. *loss.*
injustice, be-inṣafee, un-nya,o, be-dadee, undḥer.
ink, siyahee, ruoshn-a,ee, kalee. (*stand*) qulum-dan, duwat, bœrka, musiyanee.
inn, sura,e, bḥuṭḥiyaree-khanu, mue-khanu.
innocent, pak, ṣaf, be-gœnah, mu,ṣoom, ghureeb, sadu, bḥola, seedḥa, sadu-dil, v. *pure.*
inside, bḥeetur, peṭ, undur-oon, baṭin, v. *within.*
instantly, ubḥee, isee-dum, fil-fuor, bu-mœjur-rud, filḥal, jub ka tub, bat-kurte, pul-marte.

instead, iwuz, budul, sante, juguh, budul, v. *place.*
interest, fa,idu, nufu,u. (*concern*) ghuruz, purwa, laluch. (*usury*) biyaj, sood. *(-ed)* ghuruz mund.
interpreter, turjooman, mœturujjim, do-bhashiya.
interrupt to, chher-na, kat-na, dukhul- *or* hurkut-k, gœstakhee-k. v. *to stop.*
into, men, bheetur, undur, beech men, v. *in.*
invitation, du,uwut, ne,ota, tuwazœ,u, istidu,u, bœlahut, ziyafut, istida.
invite to, ne,ot-na, du,uwut-k. bœla-na.
iron, loha, ahun. (*-s*) beree, tuoq, zunjeer.
island, tapoo, juzeeru, deep, chur.
it, yih, wœh. (*self*) yih-ap, wœh-ap, ap, aphee. (*is*) hue, huega, (*may be*) hoga, ho to ho.
itch, khœjlee, khaj, kharisht. (*to*) khœjla-na.
ivory, hathee dant, feel-dundan, aj.
jackal, gee-dur, kola, siyal, phe,oo.
jail, qued- *or* bundee-khanu, v. *prison.*
jasmine, yasmeen, sumœn, chumbelee.
jealous, bud-zun, bud-gœman, shukkee, bhurmee, jhulhaya, v. *suspicious.* (*to be*) julna.
jest, thutha, khillee, muzakh, zutul, jhooth. (*-er*) thuthe-baz, thuthol, zutulee, muskhuru.
jockey, chabœk-suwar, ghora ha. suwar kar.
join to, mila-na, jor-na, puewund-k. v. *to meet.*
joint, jor, ganth, bund, girih, gutur, puewund.
journey, sufur, kooch, chala, mœsafiree, munzil.
joy, khœshee, anund, hoolas, shuoq, v. *glad.*

judge, mœnṣif, qaẓee, ḥakim, nya-ik, bichar-ik. (*to*) inṣaf, &c.-k. ḥœkm-d. chooka-na. (*-ment*) tujweez, bichar, uṭkul. (*sent.*) futwa, ḥœkm, qisas. (*punish.*) ghuẓub, quhr.

juice, rus, uruq, panee, joos, sheeru, doodh.

jump to, kood-na, just-k. kœduk-na, œchhuk-na, phand-na, œchhul-na, turup-na. (*a*) kœlanch.

just, ądil, mœnṣif, nyaee, dad-gur, v. *honest*, bu-ja, muąqool, v. *proper*. (*-ice*) inṣaf, ądl, nyao, dad, ądalut, v. *right*.

keep to, rukh-na, dhur-na, rukh-chh. dab-r. uṭka-na, rok-na, muhfooẓ-r. v. *to preserve*. (*-er*) rukh-wala. (*in comp.*) dar, ban, wan, burdar.

kernel, mughz, gooda, khopra, guree.

key, kœnjee, kilced, chabee, keelee, miftah.

kick to, panw- thokur-m. lat-chula-na.

kid, hulwan, memna, puthiya.

kidney, gœrdu. (*bean*) loba, lobiya.

kill to, mar-na, mar-d. qutl-k. ẓubah-k. ḥulal-k.

kiln, bhar, puzawa, puzaya, bhuthee, awa.

kin, nata, sugga, rishtu, buraduree, upnayut, bhaee-chara, nisbut, qœrbut, kheshee, bhaee-bund, khesh, qurabut, uqrubu, suggawut.

kindle to, sœlga-na, jula-na, phoonk-na, bhurka-na, duhka-na, anch-looka-d. *or* lg. ruoshun-k.

kindness, mihr-ban-ee, tuwujjœh, kurum, khoobee, mœruwwut, kirpa, muya, v. *good*.

king, padshah, badshah, shah, mulik, sooltan, raja, shuhr-yar, khoosruo. (*at cards*) meer. (*-dom*) sultanut, padshah- ee, *or* ut, raj, mumlukut, khoosruwee, rujuotee.

kiss, chooma, muchhee, bosé, meethee, chutakha. (*to*) choom-na, bosu, &c. -l. -d. moonh-luga-na.

kitchen, bawurchee-khanu, ruso,ee-sala, mutbukh.

kite, cheelh. (*paper*) goodee, putung.

knack, dhub, suleequ, liyaqut, hikmut, joogut.

knave, mukkar, ueyar, heelu-baz, jool-baz.

knead to, goondh-na, san-na, mand-na, muth-na.

knee, ghootna, zanoo, the,oona, goorgee.

kneel to, doozanoo- *or* shooturzanee- bueth-na.

knife, chhooree, chhoora, boghda, karud, (*pen-*) qulum-turash, chakoo, chukkoo.

knock, mooka. (*to*) tukkur-kh. thonk-na, khutkhuta-na, mar-na, putuk-na, hulqu zun-h.

knot, ganth, girih, giltee, pech, phool, toghra.

know to, jan-na, puh,chan-na, mu,uloom-k. duriyaft-k. waqif-h. cheenh-na, sumujh-na. (*-ledge*) ilm, khubur, wuqoof, uql, shu,oor, v. *skill*.

knuckle, bund, girih, ganth, mufsil, v. *joint*.

labour, muzdoor-ee. *(-er)* qoolee, v. *toil*.

lace, gota, kulabutoon, kinaree, jalee, v. *silver*.

lad, lass, nuojuwan, na,ik, na,ika.

ladder, seerhe, nurd-ban, puoree.

lady, beebee, banoo, begum, buhoo, khanum, ba,ee, bee, sahibu, mirzanee, khatoon.

lame, lungṛa, loola, lung, loonj. (*to be*) lungṛa-na.
lamp, chiragh, diya, buttee, deep, qundeel, jhaṛ.
lance, burchhee, bhala, nezu, sang, v. *spear*.
land, zumeeṇ, bhoom, urz. (*dry*) khooshkee, sookha. (*to*) œtar-na, œtur-na.
language, zuban, bolee, bhakha, bhasha, banee, lisan, bat, luqluqu, bol-chal, v. *speech*.
lanthern, fanoos, qundeel, akas-diya, v. *torch*.
large, buṛa, mota, bharee, kulan, uzeem.
last, pichhla, akhiree, ukheer, purla, puela, puseen. (*at*) akhir, bare, nidan, pus, v. *then*. (*to*) tik-na, thuhur-na, ruh-na, chul-na, khut-na, nibh-na buch-na, jœr-na, v. *to remain*.
late, uber, be-wuqt, koo-ber, uwere, der-kur. (*so*) etee-ber. (*-ness*) deree, der, dheel.
laugh to, huns-na, khilkhila-na, khundan-h.
law, fiqu, shuruu, shuriyut, qanoon, shastur. (*suit*) duuwa, quziyu, mœquddumu.
lay to, rukh-na, dhur-na, leta-na, letar-na, buethal-na, sola-na, dal-na, luga-na. (*as a hen*) de-na. (*guns*) sadh-na. (*to wager*) budna.
laziness, sœstee, mujhoolee, dheel, uskut.
lazy, sœst, uskutee, kahil, kam-chor, v. *slow*.
lead, seesa. (*red*) sendoor. (*white*) sufeda.
leaf, putta, pan, pat, burg, wuruq, puttee.
lean, doobla, laghur, putla, huqeer, v. *thin*.
leap to, kood-na, phand-na, jhuput-na, tinung-na.

learn to, seekh-na, hasil-k. pana, v. *to teach.* (*-er*) shagird, sikh, talib-ilm, sikhne-wala.
leather, chumra, cham, chirm, jild, v. *skin.*
leave, ruza, chhoottee, purwangee, kuha, rookhsut, ijazut. (*to take*) rookhsut-l. ruwanu-h.
leave to, chhorna, tuj-na, tyag-na, dal-j. turk-k. rukh-na, rukh-chhor-na, bucha-na, de-mur-na.
leech, jonk, de,ochu, uluq, zuloo, julsoot, juluoka.
left, bayan, oolta, chup, (*-handed*) bayen-hutha.
leg, panw, v. *foot.* pindlee, saq, phillee, v. *limb.*
lemon, neemboo, leemoo, toorunj, (*-ade*) shurbut.
lend to, oodhar-d. qurz-d. mungnee-d. v. *to trust.*
length, lumba,ee, durazee, tool, tuweel, toolanee, (*at*) akhir-ush, barc, akhir col umr.
leopard, cheeta, pulung, yooz, lurewa bagh.
less, kum, ghat, thora, kumtur, v. *little, more.*
let to, kiraye-d. (*go*) chhor-d. (*fall*) girne-d.
letter; hurf, uchhur. (*epistle*) khutt, chithee, patee, puttur, rooquu, shooqu, suheefu, ruqeemu.
levee, dur-bar, hazree, v. *court.* (*full*) gurm bazar.
liar, jhootha, subra, kazib, lubra, durogh-go.
liberal, sukhee, kureem, data, kooshadu-dil, juwan-murd, fueyaz, v. *generous.*
license, purwanu, purwangee, rookhsut, putta.
lick to, chat-na, les-na, chut-k. (*up*) chat-j.
lid, dhukna, dhupna, sur-posh, chupnee.
lie, jhooth, durogh, ghulut, kizb, v. *to tell.*

lie to (*down,*) leṭ-na, puṛ-na, lug-na, bueṭh-na, dub-na, so-na. (*be deposited*) mur-na, puṛa-rh.

life, jan, jee, puran, ḥuyat, dum, jeeọo, zindugee, ọmr, junum, uoqat, gọozṛan, v. *to live.*

lift to, ooṭha-na, churha-na, ọoncha-na, v. *to raise.*

light. ọojala, ruoshunee, noor, jot, diya. (*moon-*) chandnee. (*adj*) hulka, soobọok, khufeef. (*to*) ruoshun-k. jula-na, silga na, v. *to kindle.*

lightning, bijlee, luoka, burq, beej, kuondḥa.

like, mọowafiq, burabur, mọoshabih, suman, shamil, miṣal. (*equal*) sireeka, numuṭ, v. *same.* (*to*) chah-na, raẓee-h. pusund-k. qubool-k.

limb, ṭang, tungṛee, ụzw, ụzoo, v. *joint.*

lime, choona, kulee, bḥuṛka. (*bird*) lasa.

line, khuṭ, lukeer, dḥaree, suṭur, pant, v. *verse.*

linnen, sootee. (*cloth q. v*) sufedu, sufed-bab.

lining, ustur, muṛhun, bḥeetula, miyanee, leọo.

lip, houṭh, lub, udḥọor, shufut, soofar.

list, furd, fihrist, beejuk, ism-waree.

litter, palkee, nalkee, miyanu, chuo-pala, sọokh-pal, ḍol-a, -ee, chunḍol, mọoḥafu, v. *chair.*

little, tḥoṛa, tunuk, kum, ulup, kọochḥ, ṭọok, zurru, v. *few.* chḥota, nunha, udnạ, v. *small.*

live to, jee-na, ho-na, ruh-na, buch-na.

liver, kulej-a, -ee, jigur, kubid, v. *heart.*

load, bojḥ, bojḥa, bar, bḥar, lad, bḥurtee, kḥep. (*-stone*) chumuk-puṭḥur, ahun-rọoba, muq-naṭees. (*-cd*) ladoo, bojḥel, bar-burdar.

loaf, roṭ, roṭee, koomach, sheer-mal, v. *bread.*
loan, oodhar, qurz̤, mungnee, wam, v. *debt.*
lock, qoofl, qooluf, tala. (*gun-*) kul. (*hair*) zoolf, bubree, kakool, puṭṭa. (*of wool*) phaha, gala.
loin, kumur, miyan, bukhee, lung, kuṭ.
long, lumba, duraz, door, bura, ṭool ṭuweel.
look to, dekh-na, nihar-na, lukh-na, nigah-*k*, ṭakna, nirekh-na v. *to see:* soojh-na, nuz̤ur-a. dekh-pur-na, v. *to seem, sight.* (*after*) khubur-l.
loop, phulee, tookmu, phanṣee, phanda, (*-hole*) teer-kush, rund. (*hook*) hulqu, phulee-kush.
loose to, chhor-na, chhora-na, khol-na, ootar-na.
lord, malik, ṣahib, sur-dar, swamee, khawind. (*title*) khan, beg, meer, muola, ra,e, v. *worship.*
lose to, kho-na, goom-k. hurana, chheej-na guwana, goomana v. *lost.* har-na,shikust-khana.
loss, nooqṣan, z̤urur, ṭoṭa, ghaṭa, khisarut, ṭooṭ, ziyan, shikust, chupeṭ, har. (*to be at a*) hueran-k.
lost, guya goz̤ra, goom, gha,ib, khurab, hulak.
lot, qismut, bhaga, nuṣeeb, pasa, qooruu, v. *share.*
loud, boolund, ooncha, sukht, bharee, bura. (*to speak,*) pookarke-bol-na, ooncha-bol-na.
love, ishq, chah, shuoq, pyar, hoobb, lar, muel, v. *wish.* (*to*) chah-na, ishq-r. (*-r*) ashiq, yar, ashna, sujjun, pee, piya, birogee, mohibb.
louse, joo,een, jooṇ, rooj, supuj, qoonmul.
low, neecha, nusheb, udna; chhoṭa, v. *mean.*
lust, mustee, shuhwut, kam, huwus, nufs, ag.

mace, sonta, ụsa, chob, v. *club.* (*spice*) jawutree, bus basu, (*-bearer*) chob-dar, yusawul.
mad, deewanu, ba,ola, sirree, snoda,ee, buoraha.
make to, buna-na, pueda-k. v. *to gain.* mucha-na, kura-na, kur-na, la-na, par-na, ḍhal-na.
male, nur, nurooka, nureenu, pooling.
man, admee, manoos, shukhṣ, juna. (*not woman*) murd, poorookh. (*in comp.*) man, wala, ṣaḥib. dar, burdar, (*chess*) piyadu, buezuk, nurd, goṭ.
mane, uyal, yal. chontee (*s*) pinḍa, pitur.
mango, am, umbiya. (*-fish*) tupsee-muchhee.
manner, ṭuruḥ, ḍuol, ṭuor, ḍhub, wujih, kur.
many, buhoot, boohtere, ḍher, bisiyar, kuṣeer. (*how*) ketne. (*as*) jetne. (*so*) etne. (*that*) tetne.
march to, kooch-k. chul-na khiram-k.
mare, ghoṛee, madiyan, madwan, so,en.
mark, nishan, ụlamut, puta, cheenh, dagh.
market, bazar, chuok, haṭh. (*-man*) bazarce.
marriage, nikaḥ, byah, shadee. (*inferior*) moota.
marrow, gooda, mughz. (*spinal*) ḥuram mughz.
marry to, byah-la. byah-na, nikaḥ, &c, -k.
martingale, zer-bund, pesh-bund.
mason, raz, mi,umar, bunna, ṭhuwu,ee.
master, malik, khawind, sa,eeṇ, mukhdoom, ṣaḥib, aqa, mooneeb, swamee, miyaṇ, jee, muhasha, lala, walee, wariṣ, v. *lord.*
mat, boriya, chu,a,ee, durma; ṣuf, ṣeetul-patee, hoogla, sujjadu, mungulkoṭee, ḥuṣeer.

match (*of a gun*) tora, fuleetu, sokhtu, jamgee. (*sulphur*) diya-sila,ee. (*fellow*) jora, jooft, jot.
materials, saman, sur-unjam, musaluh, usbab.
matter, urth, bat, cheez. (*pus*) peeb, peep.
may be, ho, hoga, ho-to-ho, huega, v. *perhaps.*
me, moojh, moojhe, moojh ko, mere.
mean, huqeer, pajee, kumeenu, neech, v. *medium.*
meaning, muu,nee, urth, ghuruz, moodda.
means, wuseelu, mu,urifut, asra, wusatut.
measles, pun-gotee, pun-sa, v. *itch.*
measure, map, puemanu, puema,ish, undazu, guz, jureeb. (*to*) nap-na, puema,ish, &c. -k.
meat, gosht, mans, hera, suguotee, v. *food.*
meddle to, hath-d. *or* la. chher-na, chhoo-na.
medicine, duwa, daroo, uokhud, duwa,ee, v. *remedy.*
medium, uosut, durmiyan, beech, v. *mean.*
meet to, mil-na, bhent-na, moolaqat-k. v. *to join.*
melon, khur-boozu, phoot. (*water,* &c.) turbooz, surda, kuchra, hindoowanu.
melt to, gul-na, ghool-na, pighul-na, puseej-na, gula-na, ghol-na, pighla-na, uo,a-na, goodaz-k.
memory, yad, soodh, soort, chet, hifz, hafizu.
mend to, murumut-k. sar-na, buna-na, soodhar-na, ganth-na, dooroost-k. v. *to darn.*
menses, huez, nihanee, kupre, phool.
mention, churcha, zikr, muzkoor, yad.
mercer, buzzaz, kupriya. (*silk* -) hureer-furosh.
merchant, suoda-gur, bueparee, muha-jun, bu-

niya, modee. tœjjar, ba-zoorgan, buepar.
(*dise*) suoda, mal, jins, ruqum, suoda-guree.
mercury (*the planet*) uṭarid, bœdh, v. *quicksilver*.
mercy, ruḥm, durd, muya, ruḥmut, ulaman!
message, pueyam, puegham, sundes-a, khubur.
messenger, hur-karu, qaṣid, pueyamee, sundesee.
middle, beech, durmiyan, mabuen, manjh.
mid-night, adhee-rat, do-puhur-rat. (*day*) din,
(*-wife*) da,ee-juna,ee. (*-ry*) da,ee-guree. v. *noon*.
mile, kos, adha-kos, meel, kuroh. (*stone*) nuṣb.
military, lushkuree, jungee, sinanee, v. *army*.
milk, doodh, sheer, lubun, pue, gorus. (*curds*)
duhee, muchee, (*to*) dœhna. (*adj.*) doodhuel.
mill, chukkee, chak, asiya, janta, duletee, kol-
hoo, khuras. (*to*) dul-na, pees-na chhap-na.
mince to, qeemu-k. ṭœkṛe-ṭœkṛe-ḥ. kœṭhurna.
mind, mun, fuhm, dil, baṭin, ẓihn. (*to*) man-na.
mine, mera, upna, mor, mora, v. *our*.
mine, khan, kan, sœrung, sendh, nughum.
minute, pul, lumḥu, luḥẓu, an, dum, duqeequ.
mirror, a,eenu, arsee, durpun, mœkœr, v. *pattern*.
mischief, nœqṣan, ṣudmu, bula, fusad, khulul.
miser, bukheel, mœmsik, shoom, kirpin, dunee.
misfortune, bud-*or* kum-bukhtee, pech. v. *accident*
miss to, chook-na, khuṭa-k. bhool-na, gœm-k.
mix to, mila-na, san-na, suond-na, mil-na.
mob, bheer, izhdiham, umboh, v. *crowd*.
model, nuqshu, numoonu, ḍuol, kuṭ-kuna.

mole, til, khal, musa. (*animal*) chhuchhoondur.
money, puese, ṭuke, kuoṛee, ropu,e, mublugh.
monk, durwesh, fuqeer, jogee, sidh, qulundur.
monkey, bundur, muemoon, boznu, rookh-chuṛha, kupee, murkuṭ, lungoor, hunooman.
month muheena, mas, mah, shuhr, v. *moon.* (- *pay*) dur-mahu, mœshahuru, mah-waree.
moon, chand, chundur, qumur, chandnee, som.
more, uor, ziyadu, besh, pher; *the more,* jyoon-jyoon. (*correl.*) tyoon-tyoon. (-*over*) tis-pur, oopur-iske. (*or less*) kumbesh. v. *above.*
morning, fujur, bhor, tuṛke, ṣoob,h, bihan, suhur.
morrow, kul, bihan, furda. (*to-*) kul-ko.
mortar, hawun, humam, khuril. okhlee, ghœ-bara, gurnal. (*lime*) guch, rekhtu, kho,a.
most, ukṣur, buhœt, ziyadu, nihayut, beshtur.
moth, purwanu, putinga, punkhee, œchring.
mother, ma, madur, mata, ma-ma, umma, wali-du, luṛkoṛee. (-*in-law*) sas, khœsh-damun. (*step-*) suotelee-ma, muebha, be-mat-ma. (-*of pearl*) ṣuduf. (*less*) ma- moo,a, (*ly*) madur-anu.
move to, hila-na, ḍola-na, hurkut-d. chula-na, surka-na, tal-na, huta-na, *v.n.* hilna, hutuk-na.
mould, qalib, kalbœd, sancha. (*to*) dhal-na.
mount to, chuṛh-na, ooth-na, v. *to rise.* (-*ain*) puhaṛ, purbut. (-*eer*) puhaṛee, cho,aṛ.
mouse, choohee, moosree, moosh, indœr.
mouth, mœnh, mœkh, duhun, mœkhra.

much, buhoot, boohtera, bisiyar, ziyadu, bura, chundan, dher, nihayut, busa, khucle. (*how*) keta. (*so*) eta. (*as*) jeta. (*thus-*) teta. v. *very, too.*

mud, chuhla, kando, keechur, cheekur.

mule, khuchur, khuchra, ustur, gor-khur. (*- driver*) khuchur-ban.

murder, khoon, huttya, qutl, ghat. v. *blood,* (*-er*) khoonee, huttyara, hulakoo, qatil, murdoom-koosh. (*to*) mar-d. saf-k. v. *to kill.*

mushroom, samp kee topee, dhurtee ka phool.

music, moosuqee, rag, sunggeet, surod, gana-bujana, rag-rung, rag-rus. (*ian*) moosuqee-dan, mootrib, kulawunt, guwuya.

musket, bundooq, qurabeen, toopuk, sut-ka.

mustard, rai, sursoo, khurdil, sarshuf.

mutiny, dunga, bulwa, ashob, ruola, v. *sedition.*

my, mera, mor, upna.

mystery, raz, bhed, hikmut, runz, sirr, oopai.

nail, nakhoon, nuh, keel, mekh, kanta, khoontee.

naked, nunga, baruhna, oriyan, khoola, oogharа. (*stark*) nung-dhurung, nunga-madur zad.

name, nam, nanw, nai, on, ism, luqub, tukhulloos.

narrow, tung, choost, sukra, suket, kum-bur.

native, uslee, zatee, junumee. (*country*) wutun.

navel, naf, tondee, nabee, bondee, dhurun.

near, pas, kune, nere, nuzdeek, qureeb, nikut, unqureeb, lug, lug-bhug, yuhan, v. *side,* &c.

neat, soot̤hra, khoo̤sh-noo̤ma, uchchha, khoo̤sh-d̤uol-ka, pakeezu, chikna, neek, v. *clean.*

necessary, z̤uroor, lazim, durkar, wajib. (*it is*) chahiye. (*privy*) ja,e z̤uroor, qudm gah.

necessity, z̤uroorut, iht̤iyaj, hajut, purojun.

neck, gula, gurdun, goloo, ghar, o̤nq.

need, dur-kar, iht̤iyaj, ghuruz̤. (*to*) chah-na.

needle, soo-a *or* ee, sozun, durzun, sooj-a *or* ee.

neglect, ghuflut̤, be-khuburee, d̤heel, mujhoolee.

neighbour, hum-sayu, puṛuosee, hum-juwar.

neither, nu. (*pron.*) ko,ee-nuheen̤, nu ek nu do.

nephew, niece, bhuteeja, bhanja, bhugna, biradur-zadu, bhuteejee, bhanjee.

net, jala, jal, d̤haba, dam, ghurbal, beesaree.

never, kudhee-nuheen̤, hurgiz, zinhar. v. *still.*

new, nuya, nuo, nuween̤, nuwela, (*comer*) tazu-warid, nuo-ruseedu. (*a-*) nu,e sir se, surinuo.

news, gup-shup, khubur, sunachar. (*good*) moozhdu, busharut. (*-paper*) ukhbar. (*writer*) ukhbar nuwees. (*monger*) khubur-dost.

next, pas-se-pas, buhoot-pas, wuela, v. *near.*

night, rat, shub, luel, ruen, jamin, nis (*to-*) aj-kee-rat, aj-rat. (*at*) rat-ko. (*attack*) shub-khoon.

no, nuheen̤, nu, na, u-han̤, oo-hoon̤, v. *none.*

noble, shureef, nujeeb, us̤eel, koleen, o̤mdu, *pl.* urkani-duolut, ushraf. (*-man*) umeer, mun-s̤ub-dar, baboo, v. *great.*

nobody, ko,ee-nuheen̤, na-cheez, na-kus.

noise, awaz, shor, ghool, ghool-ghupara, v. *sound.*
none, koochh nuheen, koee nuheen, nir-jun.
noon, do-puhur-din, mudhiyan, nisfoon nuhar.
noose, phansee, suruk-phansee, phunda, kumund.
north, oottur, shimal. (*wind*) oottura. (*-west*) baeb.
nose, nak, beenee. (*cut*) nukta. (*disease*) nukra.
(*gay*) gool-dustu, phoolon-ka-goochha, toorru.
nostril, nuth-na, poora, minkhur, boolaq.
not, nuheen, nu, na, mut, ghuer.
note, chithee, rooquu, patee, shooqqu, dust-awez.
nothing, koochh-nuheen, hech. (*for*) mooft, sent.
notice, khubur, sumachar, agahee, ahut, ittilau.
novice, nuo-sikh, unaree, kucha, kham.
nourish to, pal-na, pos-na, purwurish-k. v. *to feed.*
now, ub, ubhee, isee-dum, iswuqt. (*-a-days*)
aj-kul, in dinon, dur een wila. v. *present.*
nowhere, kuheen nuheen.
number, gintee, shoomar, tho, udud, ruqum.
nurse, daee, duda, aya? (*wet-*) doodh-pilaee-daee.
nut, juoz, gota, (*cocao*) naryul, dab, (*-meg*)
jaee-phul. (*betel*) sooparee. (*wal-*) ukhrot.
o, (*voc.*) o, ue, ae, ya, re, a, e, he, ure.
oar, dand, chuppoo, bullee. (*to*) khyona.
oath, qusum, suogund, kiriya, suonh, huluf.
obey to, man-na, qubool-k, soon-na, khatir *or*
buja-la, putiya-na furman burdar-h.
odd, phoot, taq, furd, kag, puwaee, puenchu.
of, ka, ke, kee, ra, re, ree, na, ne, nee, i, e, se.

office, ọhdu, khidmut, kam, munṣub, surishtu. (*-r*) ọhdu-dar, surishtu-dar, munṣub-dar.
often, ku,ee-ber, ber-ber, ku,ee-bar, barha, ukṣur.
oil, tel, ruoghun. (*scented*) phoolel, kẖulel.
ointment, murhum, moṃ- roghun, lep, ẓumad.
old, poorana, booṛha, dereenu, qudeem, buṛa, dinee. *(age)* boodẖa-pun, boorha-pa, peeree. (*man*) peer, boodẖa, shekh, buṛa-miyan. (*woman*) boodẖee, boodẖiya.
olive, julpa,e, zuet, zuetoon.
omit to, chhoṛ-na, bẖool-na, chook-na, bisar-na.
on, pur, oopur, bur, bu, sur, se, seṇ, ko, meṇ. v. *for.*
once, ek-dufu,u, bar, ber, murtubu, *or* wuqt. (*at*) ek-a-ek, uchanuk, ek bargee.
one, ek,yuk, waẖid, wala, ṭho. (*any*) ko,ee. (*such a*) fulanu. (*-'s self*) upna, ap, khood. (*another*) ek-deegur, apoos, bahum-deegur, v. *person.*
only, ekla, ekluota. (*merely*) ṣirf, fuquṭ, nira, khalee, uor-nuheeṇ, ee, hee, v. *alone.*
onward, age, buṛhke. oodẖur, v. *yonder.*
open to, kẖool-na, bihur-na, kẖol-na, cheer-no.
open, kẖoola. koosha-du, wa, waz, ṣaf.
openly, kẖoolke, mule-muedan, kẖoole-bundoṇ.
opinion, ra,e, qiyas, bichar, mut, tudbeer, uṭkul, uql, danist, sumujẖ, boojẖ, jan, nuzdeek.
opium, ufyoon, ufeem, ahipẖen, tiriy aq, gabẖa.
opportunity, wuqt, qaboo, gẖat, foorṣut, soo-bihta.

opposite, samne, sunmookh, amne-samne, moo-khalif, zidd, bur-uks, bur-khilaf, oolta, mooqabil.

or, ya, chaho, khwah, ki, nu, na. v. *other.*

orange, narungee, narunj, kuonla.

order, turteeb, dhub, tudbeer, bund-o-bust, intizam. (*command*) hookm, kuha, purwan gee, purwanu, furman, uggya, ijazut, irshad. (*to*) kuh-na, furma-na, hookm, &c. -k.

original, usl, booniyad, nusl, jur, mool, v. *beginning.* (*not copy*) numoonu, khurra, moosuw-wudu, v. *pattern.* (*adj.*) useel, uslee.

ornament, ara,ish, zeenut, zeb, sobha, zewur, guhna, singar, ruonuq, buna,o. v. *to adorn.*

orphan, yuteem, toowur, bap *or* ma-moo,a.

other, uor, ghuer, ugla, doosra, deegur, (*something or other*) koochh. nu-koochh. (*somewhereor other*) kuheen-nu-kuheen. (*the other day*) kul kee bat, kul-purson. (*-wise*) uor-turuh, koochh-uor. (*else*) nuheen-to, wurnu.

oven, tunoor, tundoor, bhut, tuwa.

over, oopur, pur. (*across*) par, v. *more.*

overturn to, oolta-na, uondha-na, puchhar-na.

our, humara, up-na, hum-logon ka.

out, bahur, pur-ghur. (*of*) men-se, be. v. *to go.*

outcry, shor, doha,ee, tiha,ee, ghool-ghupara, ghool, shor-o-shur, furiyad-o-fighan, dad bedad.

outer, bahur-ee, beroonee, bahur war, ubra.

owe to, chah-na, dhar-na, qurz-r. ho-na, lug-na.
owl, ooloo, boom, chooghd, ghooghoo, pencha.
own, nij-ka, up-na, zat-ka, khass, khud-ka. *(to)* upna-na, kuh-na, rukh-na. *(-er)* malik, khawind, walee, waris, mal-khawind, huqq-dar, sahib, dhunee, nijik, wala, v. *master.*
ox, budhiya, buel, nurga,o. *(fly)* dans.
oyster, kustoora.
pace, qudum, chulawa, gam, pug, chal, v. *walk.*
pack, package, moth, bustu, pot, boqchu. *(cards)* gun-jeefu. *(to)* guthiya-na, ganth-na.
packet (mail), thuelee, tuppal, kam, khureetu.
page, sufhu, peethuota. (*servant*) khuwass, saqee.
pain, dookh, durd, peer, butha, siyasut, uzab. (*to*) dookh-na, peera-na, durd-k. buth-na. (*-s*) duor-dhoop, lohoo-pance, mihnut, v. *toil (ful)* poor-durd, sukht, mooshkil, v. *difficult.*
paint, rung, ruoghun. (*to*) buna-na, rung-na, chiter-na, v. *to draw. (-er)* moosuwwir, nuqqash, chitera, rung-saz. *(-ing)* chitur-karee, runga-mezee, rung-sazee, moosuwwuree, tusweer-kushee, v. *picture.*
pair, jora, joft, joog. *(to)* joft-kh. joor-na.
palanquin! palkee, v. *litter.* (*bearer*) kuhar.
pale, zurd, peela, seetha. (*faint*) pheeka, hulka.
palm, khujoor, tar. *(hand)* huthelee, kufidust.
pan, tabu, kurahee, handee, tusla. (*gun*) piyalu.
paper, kaghuz, qirtas, putur. (*maker*) kaghuzee.

parade, quwa,id-gah, ṣuf-gah, muedan.
parcel, guṭhree, pooṛiya, bustu, poolinḍa.
pardon to, bukhsh-na, mu,af-k. chḥoṛ-na..
pare to, turash-na, kutur-na, kaṭ-na, chḥeel-na,
parent, luṛkora, *pl.* waliduen, ma-bap, pitruo.
parrot, tota, soo,a, ṭooṭee, nooree.
part, ḥiṣṣu, banṭ, uns, bukhra, bḥag, v. *piece.* (*-ner*) shureck, sajhee, bunṭuet, bukhruet, bḥagee. (*-ship*) shurakut, sajha.
pass, gulee, gḥaṭ, gḥaṭee, duru. (*-port*) purwanu, ruwunnu, rah-daree, dustuk, chḥoṛ-chiṭhee. (*to*) goozur-na, lungḥ-na, chul-na, ja-na, beet-na, kuṭna, nangḥ-na, par-k. ṭue-k.
passenger, moosafir, rahee, chuṛhundar.
passion, ghoṣṣu, ghuẓbu, juẓub, quhur, krodḥ.
past, goẓushtu, ruft-goẓusht, goẓura, guya, maẓee. *(prepos.)* oopur, pure, bu,ud, goẓusht.
patien-ce, ṣubr, ṣubooree, burdasht, dḥeeruj, suntokḥ, suma,ee, ṭaqut, tab. (*-t*) boordbar, ṣabir.
pattern, numoonu, a,eenu, ban-gee, kar-namu.
pawn, giro, rihn, guhna, bundḥuk, v. *man.*
pay, ṭulub, dur-mahu, muh-eenu, roz-eenu. (*to*) bḥur-d. uda-k. sodḥ-na, puṭa-na, de-na, be baq-k. (*to be*) bḥur-p. puṭ-na. (*master*) khuzan-chee, [*erroneously* bukhshee].
pea, muṭur, danu, v. *grain, pease.*
peace, ṣoolḥ, ashtee, koosul, ṣulamut, khueriyut.
peach, shuft-aloo, aloo baloo, v. *plumb.*

pea-cock, mor, ṭa,oos, mornee, bunḍor, moruela.
pearl, motee, dœr, looloo, guohur, murwareed.
pease, muṭur, kira,o, mash, chuna. (*split-*) ‘dal.
peel, chḥilka, bukla, chḥal, post. (*to*) chḥeel-na.
pen, qulum, likḥnee, kuṭḥnee, khamu, kilk.
pencil, moo-qulum, qulum, sula,ee.
people, log, admee, quom, murdœm, ushkhaṣ, ạlum, jugut, khilqut, khulq, khula,iq, ụwam.
pepper, mirch, peepul, mircha, pilpil, (*-box*) mirchdanee. (*-mint*) poodeenu.
perfume, ụṭr, khœsh-bo,ee, soogundḥ, v. *essence*
perhaps, shayud, hoga, kujachit, v. *may.*
perish to, mur-na, gharut-h. mur-puch-na, ḍoob-mur-na, nast-h. jata-ruh-na, mulmeṭ-h.
permit to, qubool-k. man-na, de-na, ruwa-r.
person, admee, manœs, skukhṣ, insan, jun, tun.
pestle, dustu, moosul, sonṭa, kootuk, ghun, (*and mortar*) hawun-dustu.
petition, ụrzee, ụrẓ, iltimas, gœzarish, nibedun.
petticoat, luhṇga, ghughra, ḍhubla, sayu, saree.
pewter, just, roop-just, ranga, (*er*) bḥurtiya.
physician, ṭubeeb, bued, ḥukeem, mishur.
pick to, choon-na, bin-na, nikal-na, le-na, chœg-na.
pickle, achar, guzuk, chuṭnee, koocha.
picture, huqsh, tuṣweer, chitur, roop, ṣoorut.
piece, ṭookra, ṭook, paru, parchu, pœrzu, rezu, ḍulee, lukht, (*web,* &c.) tḥan, zurb, jamu-war.
pig, ghenta, chḥuona, soo,ur-ka buchu.

pigeon, kubootur, purewa, kupot, ḥumamu.

pilgrim, jogee, bueragee, ziyarutee, ḥajee, sueyaḥ, teeruṭhee, jatree, kumaruṭhee, uteeṭh, (*-age*) ziyarut, jatra, teeruṭh, ḥuj, sueyaḥut.

pill, golee. ḥubb, matra, gooṭka, buṭee, buriya.

pillar, sutoon, peel-pa,e, ṭhoonee, kḥumbha.

pillow, tukiyu, balish, baleen, oosees a.

pilot, manjhee, moo,ullim, pulwarce, urkaṭhee.

pin, alfinee? kanṭa, mekh, kḥoonṭee, v. *stake.*

pincers, sungsee, guhwa, chimṭa, moochna.

pinch to, noch-na, choṭka-na, bukoṭ-na, choo,kee-l.

pine-apple, ṇunnas

pipe, nul, nulee, chḥoochee, phoṇphee, nue-chu. dumee, (*tobacco*) ḥooqqu, goorgooree, naryul.

piss, pesh-ab, buol, moot-na. (*-to*) istinja k.

pistol, tubunchu, (top-buchu?) (*to*) mar-na.

pit, gurha, ghuonchee, ghar, mughak, v. *hole.*

pitch, ral, qeer, v. *resin.* (*degree*) nuobut, ḥudd.

pith, gooda, mughz, sar, bḥoo,a, heer, goa.

pity, ruḥm, durd, turs, muya, moh, ḥuef, riqqut.

place, juguh, mukan, ṭhikana, ṭhuor, ṭhaṇw, usṭhan, ja, muoqu,u. (*in comp.*) gah, baree, sal, sala, khanu, stan, buet, an, dḥur, v. *house.* (*to*) rukḥ-na, dḥur-na, choon-na, suja-na, luga-na, buetḥal-na, kḥura-k. v. *to settle.*

plaid, shal, doshalu, puṭṭoo, gatee.

plain, muedan, fiza, dusht, sa,ir. (*adj.*) bur-a-bur, hum-war, rookḥa, sadu, ṣaf, be-sakhtu. v. *pure.*

plaintiff, furiyadee, nalishee, mœddu‚ee, badee.
plan, dha‚ncha, nuqshu, du‚ol, munsoobu.
plantain, ke‚la, kudlee, muoz. (*walk*) kela-baree.
plaster, rekhtu, le‚ee, le‚t, put‚tee, pha‚ha, v. *ointment*. (*to*) pot-na, leep-na, les-na, pher-na, luga-na. (*-er*) pesh-raz, kus-gur. (*-ing*) ustur-karee, choona-karee, pesh-razee.
plat to, goond-na, beendh-na, ganth-na.
plate, rikabee, suhnuk, kut‚huotee, tubuq, v. *vessel*.
play, khel, bazee, luh-o-lu‚ub, kulol, ulol, leela, tumashu, muzu, kuotœk, shokhee. (*comedy*) nuql, so‚ang, pekh-na. (*foul*) dhandhul. (*-er*) khelaree. (*in comp.*) baz. (*actor*) nuqqal, so‚angee, pekhniya, nuql-baz. (*music*) sazindu. (*-thing*) khiluona. (*to*) khel-na, bazee-k. (*to joke*) thutha-m. huns-na. (*to sound*) buja-na.
pleasant, khœsh, uch-chha, bhula khoob, guwara. muze-dar, pyara, lu‚teef, luzeez, nufees.
please to, reejhana, khœsh, &c. -k. v. *glad*.
pleasure, khœshee, u‚ish, jushun, sœkh, rung, rus, muzu, luzzut, rughbut, shuoq, zuoq, anund, hoolas. (*will*) murzee, khœshee, khœsh-noodee, chah, khwahish.
plenty, bœhtat, ziyadutee, kusrut, ifra‚t. (*enough*, q. v.) pe‚t-bhur, kifayut, kafee, buhœt. (*-iful*) bœhtera, ziyadu, bhur-poor.
plough, hul, nangul. qœlbu, (*to*) jot-na, v. *to till*.

pluck to, chḥeen-l. cokḥar-na, kḥusoṭ-na, toṛ-na, chonṭḥ-na. (*a fowl*) ṣaf-k. colma-k. bunana.
plug, ḍuṭṭa, guṭṭa, ṭhepee, ṭheṇṭee. (*to*) bund-k.
plumb, aloo, buer, jamun, aloochu, v. *peach.*
plunder to, looṭ-na, gharut-k. (*-er*) looṭera, v. *ruined.*
ply, tuh, shikun, chund, cheen, *part.* luṛ.
pocket, jeb, keesu, ṭhuelee, khureeṭu, jḥolee.
poem, ghuzul, musnuwee, quṣeedu, v. *poetry.*
poet, sha,iṛ, naẓim, kub, kubita, quṣeedu-go.
poetry, shi,uṛ, buet, nuẓm, kubit. v. *verse.*
point, nooqṭu, bind, boonda. (*end*) nok, unee, seenan, peepla, sira. (*vowel*) i,urab, matra. (*to*) tez-k. nok-bn. nokiya-na. (*guns*) sadḥ-na.
poison, zuhr, bis, bikḥ, hulahul, gurl, mahoor, sum.
polish to, ṣuequl-k. ṣaf-k. chik-na-k. op-na, jḥal-na
pond, tal-ab, tal, ḥuoz, pokḥur, sagur, dighee.
poney, ṭuṭṭoo, ṭanghun, yaboo, ṭa,iṛ, goonṭḥ.
poor, kungal, mooflis, ghureeb, miskeen, be-charu. (*lean*) doobla, laghur, kunk, v *bad.*
poppy, post, koknar, khush-khash, lalu?
porcupine, sahee, khar-poosht.
pork, soo,ur-ka-gosht, luḥmi ḥuram, v. *hog.*
porter, dur-ban. (*car.*) moṭiya, koolee, muẓdoor.
post, kam, ṭuppal, ḍak. (*also office; messenger*) ḍakiya, ṭuppalee, qaṣid, duoṛaha. (*station*) juguh, ṭhana, miṣul, chuokee, kḥoonṭ.
pot, deg, degchu, handee, puteelu. (*water-*) ghuṛa.

potato, aloo, sooṭhunee, shukur-qund, v. *yam.*
poverty, iflas, mooflisee, fuqr, kungal-ta, v. *want.*
pound to, kooṭ-na, kẖaud-na, choor-na, v. *to beat.*
pour to, ḍal-na, oondel-na, niṭhar-na, puṛ-na, beeṭ-na, ḍẖul-na, buh-na, jẖuṛ-na, v. *to flow.*
powder, booknee, soofoof, mueda, choorun, booka. (*to*) book-na- kooṭ-na, pees-na, soormusa-k.
power, qoodrut, ṭaqut, sukut, tutẖa, qoowwut, muqdoor, zor, bul, ikhtiyar, bus, v. *force.*
pox, sokaz, baṛo, gurmee, atush-uk. (*small-*) chechuk, seetula, mata. (*cow-*)goṭhun-seetula.
praise, tuṛureef, ṣuna, sitaṛish, ustoot, sipas *thank.*
prawn, jẖeenga, chiṅgra, eenchna.
pray to, numaz, &c. -puṛh-na *or* k. v. *worship.* mang-na, chah-na, muna-na, minnut-k.
prayer, numaz, pooja, doo,a, Khoo̱bu, ṣulat.
presence, ḥoozoor, junab, mooqabulu, roo-bu-roo, hote, ḥazree, v. *before.* (*of mind*) uosan, soort.
present, ḥazir, muojood, roo-bu-roo, samne, v. *ready.* (*at*) dureen wila. (*as time*) ḥalee, ubka. (*a*) nuzur, pesh-kush, bẖenṭ, inayut, v. *gift.*
preserve to, bucha-na, sulamut-r. (*fruits*) pur-wurdu-k. moorubbu-k. pag-na.
press to, dab-na, duba-na, champ-na, ṭeep-na.
press, koḷhoo, shikunju, churkhee, pech, tukhtu.
pretence, buhanu, ḥeelu, mukur, riya, pukẖund, bunawuṭ, sakht, bẖes, libas, chukur-mukur. (*plea*) ḥoojjut, oozr, jihut, illut, bukẖeṛa.

prevent to, rok-na, uṭka-na, ṭal-na, aṛ-na, chḥenk-na, munṵ, &c. -k. maniḥ. ṭok-na.
prey, shikar, nukh-cheer, uher, ṣued.
price, mol, qeemut, dam, nirkḥ, bḥa,o qudur.
prickle, (*to*) kanta, khar, chḥoobo-na, chonk-na.
pride, ghoroor, gurubḥ, ghumund, mustee, fukhr, shekhee, nukhwut, aṛ. (*proper*) ghuerut, nung, anban, shan, namoos, munish, v. *spirit.*
priest, imam, khuṭeeb, waiz, goroo, pesh-imam.
prince, shah-zadu, raja, rana, ra,e, kooṇwur, (*-ess*) shah-zadee, rance, ba,ee, begum.
print, nuqsh, nishan, chḥapa. (*to*) chḥap-na. (*-er*) chḥape-wala, chḥepee, nuqqash.
prison, qued-khanu, zindan, pḥaṭuk, v. *jail.* (*-er*) quedee, bund-ḥoo,a, useer, muḥboos.
profit, fa,idu, nufu,u, sood, labḥ, puraput, ḥaṣil, munfu,ut, intifa,u, pueda,ish, goonjai,sh, v. *gain.*
promise, iqrar, qurar, uhd, wadu, bundḥej, uwudḥ. (*to*) kuh-na, bol-na, quol, &c. -k. qubool-k.
proof, dulcel, ḥoojjut, dulalut, iṣbat, v. *testimony.*
proper, la,iq, moonasib, dooroost, oochit, sha,is-tu, bur-justu, moowafiq, v. *right.* (*-ty*) khaṣ-ṣu, khḥsiyut, khuwaṣṣ, taṣeer, goon, v. *quality.* milkiyut, milk, uns, tu,ullooqu, mal, dumuns, dḥun, bupuotee, khan-o-man. v. *goods,* &c.
prophet, pueghumbur, nubee, rusool, agumee.
protector, ḥamee, ḥimayutee, ḥafiz, mooḥafiz, pooshtee-ban, ruchḥuk, oree, puchḥee, dust-geer, qudur-dan. (*in comp.*) purwur, pal.

proud, mughroor, khood-been, mugra, mootu-kubbir, ghumundee, dumbhee, must.
prove to, thuhra-na, dulalut-k. sabit-k. such-k.
proverb, musul, zurb-ool musul, kuhawut.
province, soobu, sur-kar, khund, v. *county.*
provision, ghiza, ratib, ghullu, seedha, rusud.
pull to, kheech-na, tan-na, kus-na, uench-na, jukur-na, kushish-k. (*to pluck*) tor-na.
pulse, nubz, naree, nusa, natka. (-*wise*) nubbaz.
pumkin, kudoo, kudeema, kondha, sufree-kudoo.
punish to, suza, &c. -d. mar-na. (-*ment*) suza, tumbeeh, tuzeer, dookh, siyasut, tarna, mar-peet, uzab, iqab.
purchase to, mol-l. khureed-na, khureed-k. bisah-na. (-*r*) khureed-dar, gahuk.
pure, saf, phurchha, nirmul. (*genuine*) usl, khalis, chokha, nab. (*mere*) looch, nira, thenth, sadu.
purge, joollab, jhar. (*to*) jhar-na, pet-chl. huga-na.
purpose, iradu, qusd, niyut, bichar, fikr, moorad, (*to*) bud-na, qusd-k. iradu-r. (-*ly*) qusdun.
purse, thuelee, keesu, humiyanee, tora, butooa.
push to, dhukel-na, thel-na, rel-na, pel-na, jhonk-na, chula-na, mar-na, dal-na, dhukka-d. pel-d. hool-na, dhooka-na. (*to exert*) zor-m.
put to, rukh-na, dhur-na, suent-na, dal-na, luga-na, churha-na, bandh-na. *to fix,* (*off*) ootar-na. (*on*) puhir-na, puhra-na, orh-na. (*out*) boojha-na. (*the eyes*) phorna. (*up*) khura-k.

quadruped, charpayu, chuogoṛa, charwa.
quality, khaṣṣu, khaṣiyut, ban,soo-bḥa,o, v. *effect.*
quantity, uṭkul, mœ,uṭad, undaz, qudr, v. *size.*
quarrel, jḥugṛa, quẓiyu, bukḥeṛa, luṛa,ee, rugṛa, bigaṛ, jḥunjḥuṭ. (*to*) jḥuguṛ-na, biguṛ-ṇa. (*-some*) luṛaṇ-ka, jḥugṛa-loo, bukḥeṛiya.
quarter, chuoṭḥa,ee, pa,o, puwa, pa,ee, v. *mercy!*
queen, muliku, ranee. (*at chess*) furzeeṇ, wuzeer.
quench to, boojḥa-na, ṭḥundḥa-k. mar-na, door-k.
question, suwal,pœrsish. (*to*)pœochḥ-na,suwal-k.
quick, juld, tez, tœnd, pḥœrteela, churpḥura, ootuela, chalak, chuṭpuṭiya, uchpula, begee. (*-silver*) para, seem-ab. (*sand*) chor-baloo.
quilt, ruẓa,ee, bala- *or* pulung posh, ekla,ee.
rabbit, khur-gosh, v. *hare.*
race (*contest*), duoṛ. (*horse-*) gḥœoṛ-duoṛ. v. *tribe.*
radish, moolee, tœrb, niwar. (*horse-*) sunjḥuna.
rag, goduṛ, lutta, dḥujjee, chiṭḥuṛa, pœrzu.
rage, quhr, gḥuẓub, juzbu, jḥanjḥ, shiddut.
rain, meṇḥ, mihooṇ, panee,nihooṇ, baran,barish. (*-bow*) dḥunœok. (*to*) burus-na, panee- *or* mihooṇ-puṛ-na, (*s*) bursat, burkḥa, jḥuṛee.
raise to, ooṭḥa-na, kḥuṛa-k. chuṛha-na, buṛha-na, sur-furaz-k. œoncha-na, v. *to rise.*
raisin, kishmish, mœonuqquh, dakḥ, muweez.
ram, meṇḍḥa, bḥeṛa, bukra, boka, botoo.
rank, murtubu, durju, payu, qudr, muhatum.

rascal, ḥuram-zadu, nuṭkḥuṭ, quẓẓaq, pajee, murduk, kafir, na-bu-kar, v. *scoundrel.*

rat, chooha, moosa, gḥooịs, moosh, v. *mole.*

rather, puchle, age, beshtur, uwwul, v. *sooner.*

ravish to, ẓat-l. sutur-looṭ-na, chod-m. *or* ḍ· bikr-toṛna, pukuṛ dḥur-k.

raw, kucha, kham, na-pookhtu, un-pukka.

ray, kiru, purtuo, shooạ, runs, muokḥ.

razor, oostura, chḥoora, v. *knife.*

reach to, puhoonch-na, ja-na, a-na, anṭ-na, v. *to go.*

read to, puṛh-na, banch-na, paṭḥ-k. jup-na.

ready, bu-na, tuẹyar, kumur-bustu, amudu, buna-bunaya. (*-cooked*) puka-pukaya. (*-at hand*) muojood, qureeb, ḥaẓir. (*apt*) moos-tu,id, kḥuṛa. (*at answer*) ḥaẓir-juwab.

reap to, kaṭ-na, diro-k- luo-na. ḥaṣil-k.

rear, pichḥ-waṛa, peechḥa. (*to*) seekhpa-h.

reason, subub, ba,iṣ, jihut, waṣtu, karun, liye, ṭhika-na. (*faculty*) nooṭq, bolta. (*-able*) mu,ụ-qool, wajibee. ṭheek, bu-ja, v. (*right*).

recal to, burkhast-k. ɓolṭa-na, pḥer-boola-na.

receipt, ruseed, qubẓ. (*recipe*) nooskhu, chikitsa.

receive to, le-na, kḥa-na, pa-na, bḥur-p. man-na.

reckon to, gin-na, joṛ-na, shoomar- &c. k. (*-ing*) gintee, joṛtee, shoomar.

recollect to, yad- *or* soodḥ-k. chet-na, puhchan-na.

recommendation, sifarish, tuqreeb, sifarish-namu.

reconcile to, muna-na, ṣoolḥ-k. mila-na.

recover to, chunga-h. buḥal-h. aram-p. v. *well.*
recreation, khoo̱shee, suer, goolgusht, tufreeh-ṭubu‚ṭu, tumashu, phir-chul, (*to*) buhla-na.
recruit, nuya-sipahee, nuo-nigahdasht. (*to*) bhurtee-k. qulum jaree-nigahdasht-k.
red, lu‚ul, soorkh, uroon, rata, lulit. (*ink*) shun-gurf, muha‚oree, ulta. (*-ness*) soorkhee, lu‚ulee.
reed, nue, nul, nezu, kilk, nurkuṭ, suree, v. *tube.*
refuge, punah, muwas, asra, pala, aman.
refuse to, nukar-na, pher-d. inkar-k. juwab-d.
regard to, man-na, soon-na, khaṭir-meṇ-la-na.
regiment, salaree, toomun, risalu, v. *troop.*
regular, bur-a-bur, ṭheek, dooroost, bur-ja, arastu.
rein, bag, bag-ḍor, inan, ras, v. *bridle.*
relation, ulaqu, luga‚o, tu‚ullooq, nisbut, v. *kin.* rishtu, nata, sumbundh. (*-ive*) rishtu-dar, rish-tu-mund, qureeb, bha‚ee, buradur, kootoomb, sugga. (*pl.*) khesh qurabut, puranee.
release to, chhoṛ-na, chhoṛa-na, azad-k. v. *to loose.*
relief, aram, tukhfeef, sookh, chuen, kul. v. *rest.*
religion, deen, muzhub, pu̱nth, islam, v. *faith.*
remain to, baqee-h. oobur-na, chhoo̱ṭ-na, buch-na, ruh-na, ṭik-na, ṭhuhur-na, khup-na, ho-na.
remedy, ilaj, charu, tudbeer, oopa‚e, jutun.
remembrance, yad, chet, soodh, soort, yadgaree.
remove to, tugheer-k. door-k. surka-na, v. *to move.*
renter, bhuruet, kirayu-dar, ijaru-dar, moostajir, asamee, rueyut, v. *to hire, farmer.*

repair to, daghrezee-murummut-k. dooroost-k.
repeat to, dohra-na, tukrar-k. mookurrur-k. pher-k.
reply, juwab, oottur, rudi-kulam, v. *to answer.*
report, shoohru, awazu, afwa, awa,ee, v. *news.*
reputation, nam, abroo, hoormut, bhurum, v. *worth.*
request, durkhwast, doo,a, urz, suwal, v. *petition.*
resin, dhoona, dhoop, kura,el, ral, damur, v. *gum.*
resolution, istuqlal, himmut, muzbootee.
respect, udub, izzut, man, adur, ghuor, lihaz.
rest, aram, sookh, qurar, kul, furaghut, foorsut. (*to*) aram-k. let-na, so-na, soost-ana, v. *to remain.*
result, hasil, nuteeju, sunun, v. *fruit.*
retinue, suwaree, jilo, qor, zuel, sunghatee.
return to, v. n. phir-na, pulut-na, buhoor-na, luot-na, *v. a.* pher-d. phira-na, pulta-na.
revenge, intiqam, buer, keenu, booghz, v. *spite.*
revenue, amud, muhsool, khiraj, hasil, khuzanu, mal-goozaree, sa,ir, (*-matters,*) malee-kam.
reward, budul, ujr, oojrut, suwab, poon.
rhinoceros, guenda, gurgudun. (*horn*) khag.
rhyme, qafiyu, suju,u, took, sumbund, v. *poetry.*
rib, puslee, punjuree. (*of a leaf*) rug, reshu.
ribbon, puttee, qor, moo-baf, feeta?
rice (*husk*), dhan, shalee. (*clean*) chawul, birunj. (*boiled*) bhat, khooshka, kheer, firnee.
riches, mal, jumueyut, dhun, durb, v. *wealth.*
ride to, suwar-h. churh-na, bueth-na, suwaree-k. (*r*) suwar, uswar, churhueta, rakib, v. *jockey.*

right, dœrœost, ṭheek, wajibee, ṣuḥeeḥ. bu-ja, v. *just;* daheena, duhna, rast, seedḥa, yumeen.

right (*due*), ḥuqq, pud, uns. (*prop.*) milk, mal- (*to put*) sadḥ-na, saj-na, soodḥar-na. (*or wrong*) ḥuqq na-ḥuqq. (*line*) khuṭṭi mœstuqeem.

ring, kuṛee, chḥula, bank, ungooṭhee. (*-worm*) dad, deena,e, chukawee. (*plant*) dad-murdun.

ripe, pukka, pœkhtu, syana, poora, v. *ready.* (*to*) puk-na, puka-na, gudra-na, pal-d.

rise to, œṭḥ-na, œṭḥ-bueṭḥ-na, kḥuṛa-h. nikul-na, oog-na, buṛḥ-na, chuṛḥ-na, pḥool-na, soojḥ-na.

risk, purwa, ḍur, chupeṭ, undeshu, v. *danger.*

river, nudee, nala, duriya, kḥala, gung, rood.

road, rah, rasta, baṭ, suṛuk, ṭureeq, subeel.

roast, kubab. (*to*) kubab-k. bḥoon-na, biriyaṇ-k.

rob to, rah-m. chora-na, choree, &c. -k. looṭ-na, mar-chḥeen- *or* le-l. bu-zor-l.

robber, chor, choṭṭa, ḍukuet, ḍakoo, dœzd, rah-zun, quzzaq, ṭhug, buṭ- *or* ruh-mar- *or* par-sariq. (*y*) ḍaka, ḍukuetee, &c.

rocket, ban, huwa,ee. (*thrower*) bandar.

roll to, loṛha-na, ḍḥumla-na, pḥira-na, gḥœma-na. (*up*) lupeṭ-na, *v. n.* lœṭ-na, lœṛḥ-na, pḥir-na.

roof, chḥuppur, chḥut, ṣuqf, bam, paṭun, koṭha, suṭḥ, ṛsh, (*mouth*) taloo. *(to)* paṭ-na, chḥa,o-na, chḥuppur, &c. -ḍ.

room, juguh, ṭhikana, muḥul, mukan, muedan, gœnjaiish. v. *space,* khanu, koṭhree, kumra?

root, juṛ, mool, sor, bekh, uṣl, bina, bœniyad.

rope, rusee, je,oree, ḍoree, bad,h, ḥubul.

rose, gool, shuh-gool, goolab, nusreen, se,ota, wurd. (*-oil*) u.tr. (*-water*) goolab. (*-bud*) ghoonchu, from goolchu? (*apple*) goolab jamun. (*garden*) goolistan, goolab-baree.

rot to, v. n. sur-na, gul-na, puch-na, *v. a.* sura-na, &c. (*-ten*) sura, gula, gundu, boseedu, moordar.

rough, khurkhura, rookhra, roorha, un-gurh, beehur, ooncha-neecha, na-tura-heedu.

round, gol, chukka, gird, mooduwwur, chukreela. (*adv.*) ghoom, pher-kur, charon-turuf.

row, suf, qutar, qor, pura, pantee.

row to, khyo-na, ḍand-m. (*-er*) ḍandee, khewut.

rub to, mul-na, malish-k. ghus-na, rugur-na, ghont-na. (*-ber*) ghotnee, moohra, safee, kheesu, huthee. (*-bish*) koorkoot, koora, kharkhus, khashak, ghas-phoos, bula,e-boogh mu.

ruby, lu,ul, manik, yaqoot.

ruffian, chundal, thug, dugha-baz, kufun-chor, jullad, murdood, lu,een, mulzoon.

ruin to, bigar-na, mar-na, khusa-na, tor-na.

ruined, khurab, khwar, khurab-khustu, weeran, pa,e-mal, gharut, hulak, sutyanas, mul-met.

rule, qanoon, qa,idu, rusm, reet, a,een, surishtu. (*-r*) hakim, amil, ru,ees, umeer, surdar, nazim. (*inst.*) sulaka, mistur, judwul-kush *or* -puttee. (*to*) raj-na, v. *to govern,* (*lines*) sulak-na.

run to, duoṛ-na, bḥag-na, pura-na, gœrez-k. v. *to fly.* (*flow*) buh-na, jaree-h. ḍḥul-na. (*-ner*) hurkaru, duoṛaha, qaṣid, duoṛak, duwindu.

rust, zung, morchu, zungar, muel, jur.

's, ka, ke, kee. *sign of the adjective form.*

sack, gon, guṭḥiya, loṭḥa, bora. (*-cloth*) ṭaṭ, puṭṭee.

sacrifice, qœrban, bul, hom, ṣudqu, churḥawa, jug, niṣar, tuṣuddœq. (*to*) qœrban-k. war-na.

saddle, zeen, palan, kaṭḥee, surj. (*to*) zeen-b. *or* ḍ.

saffron, zuʻufran, kesur, kooskom, muʻuṣfur.

sail, pal, bad-ban, purdu. (*to*) chul-na, ja-na, duoṛ-na. (*-or*) mullaḥ, khulaṣee, lushkuree.

saint, wulee, sidḥ, bḥugut, sunt, ṣoofee, mœnee.

sake, khaṭir, wasṭu, pas, liye, mœnḥ, huqq.

sale, bikaʻo, bikree, furokht. (*for*) bikaʻoo, bikna.

salt, numuk, non, lon, kḥar, (*-cellar*) numuk-dan. (*maker*) looniya, mulungee. (*adj*) numkeen, shor, kḥara. (*-petre*) shoru. (*maker*) shoru-saz. (*pit*) numuk-sar, lonar. (*to*) numuk-m.

salve, murhum, mulhum, lep, v. *plaster.*

salutation, sulam, ṣaḥib-sulamut, ḍunḍuwut, ram-ram, kœrnish, bundugee, tusleem, jue-gopal.

sand, ret, baloo, reg, rumul, v. *shoal.*

sash, puṭka, jal, selee, buddḥee, v. *net.*

sauce, chashnee, chuṭnee, yukhnee. (*-pan*) degchee.

save to, bucha-na, oobar-na, kifayut-k. v. *to keep.*

sausage, kœlmu, lungoocha ?

saw, kurant, ara, urru, punaree. (*-yer*) urru-kush, kurantee.

say to, bol-na, kuh-na, buk-na, kuṭh-na, furma-na, butiya-na, puṛh-na, v. *to speak.*

scabbard, miyaṇ, kaṭhee, niyam, ghilaf.

scale, pullu, pulra. (*balance*) turazoo, kanṭa, tuk, niktee. (*fish*) chḥilka,'ḍe,olee, cho,ee.

scar, dagh, chinh, chukta, chittee, chitkara.

scarce, kum, ṭhoṛa, kum-yab, nadir, birla, ujoor. (*-ty*) kumee, gḥuṭṭee, toṛa, tungee, v. *dearth.*

scarlet, soorkh, qirmizee, lu,ul, v. *red.*

scent, bo, bas, muhuk, gundh, v. *perfume.*

scholar, sikh, shagird, mooreed, chela, v. *student.*

school, muktub, muktub-khanu, puṭ-sala, (*-master*) akhoon, ostad, moolla, miyaṇ-jee, pande.

science, ilm, biddya, hoonur, ilm-o-fuzl, v. *art.*

scissars, quenchee, miqraz, kuturnee, kuturee.

scorpion, bichḥoo, bichḥee, guzh-doom, uqrub.

scoundrel, qoorom-saq, qultuban, loochu.

scrape to, chḥeel-na, kḥooruch-na, v. *to rub.* (*-r*) chḥolnee, kḥoorpee. (*tongue*) jeebḥee.

scratch to, kḥoojla-na, noch-na, bukoṭ-na, kḥusot-na, kḥuroṭ-na, kḥooruch-na, cheer-na.

screen, purdu, qunat, ṭuṭṭee, jḥamp, v. *shelter.*

screw, pech, murooree, murodee. (*driver*) pech-kush

scum, kuf, gaj, pḥen, jḥag, muel, ka,ee, v. *cream.*

sea, sumoondur, duriya, buhr, kala-panee, sind. (*-man*) mullah, khulaṣee, juhazee, kishtee-ban.

seal, moohur, chḥap, kḥatim, nugeenu.

seam, sila,ee, seewun, joṛ, dokht, durz, saṭ, mang. (*-stress*) seene-haree, *or* -walee.

search, kẖoj, tulash, ḍẖoonḍ-ḍẖanḍ, tufteesh. (*to*) ḍẖoondẖ-na, kẖoj-na, tulash, &c. -k. (*-er*) kẖojee, tulashee, mœotulashee. v. *to seek.*

season, muosum, fuṣl, rit, rœot, ueyam, v. *time.*

seat, bueṭhuk, nishust, chuokee, asun. julsu, v. *chair,* (*to*) bueṭhal-na. (*-ed*) nusheen, suwar.

second, doosra, doyum, ṣanee, ugla, munjẖla.

secret, posheedu, gœopt, chẖipa, mukhfee, ghaa,ib, pinhan. mustoor, (*a*) bẖed, raz, unt, peṭ, sirr, murum. (*-ary*) meer-mœonshee, muntree, mœoṣaẖib, muẖrum-raz, ẖœoẓoor-nuwees.

sect, jat, ẓat, firqu, punṭẖ, guroh, œonmut.

sedan, palkee, bocha, tukht-ruwaṇ, jẖoṛa.

sedition, fusad, fitnu, dunga, bughawut, ruola.

see to, dekẖ-na, nuẓnr-k. dekẖ-p. nihar-na, tak-na, chituo-na, her-na, v. *to look, seem.*

seed, beej, biya, tœokhm, bihin, danu. (*sperm*) munee, dẖat, nœoṭfu, pance, moot, pesh-ab,

seek to, ḍẖoondẖ-na, kẖoj-na, sœoragh-*or* ahuṭ-l. ṭulub-k. v. *to ask.* (*er*) ṭalib, jo,indu, jo.

seem to, soojẖ-na, mu,ụloom-h. lug-na, dees-na.

seize to, pukuṛ-na, qubẓ-k. huṭẖiya-na, girift-k.

seldom, kum, ṭẖoṛa, kubẖee-kubẖee, gah-gah.

self, ap, upne, kẖœod, ẓat, nufs, atum, v. *soul.*

sell to, bech-na, khuruch-na, furokht-k.

send to, bẖej-na, puṭẖa-na, chula-na, ruwanu-k.

sense, ẖiss, [*pl.* ẖuwas] jan, sut, rus, v. *life.* ụql, hosh, boodẖ, gyan, imtiyaz. tumeez, lihaẓ, v. *judgment.* (*meaning*) muụnee, muẓmoon, urtẖ, mufẖoom, muṭlụb, v. *wisdom.*

sentinel, sentry, pas-ban, puhriya, pasee, v. *watch.*

separate, jooda, ulug, ulga, tufawut, ụlaẖidu, bẖin. (*-tion*) jooda,ee, bichẖoha, bilga,o, pẖooṭ. (*to*) jooda, &c. -k. bichẖor-na, ulga-na, toṛ-na. kẖind-na, kuṭ-na, ṭooṭ-na.

seraglio! zunanu, ẖurum-sura,e, untuh-poor, chor-muẖul, *surae uhliyu?*

series, surishtu, silsilu, luga,o. duor, luṛbundee.

serpent, samp, nag, surp, mar, sumpuola.

servant, nuokur, chakur, khidmut-gar, nufur, mœlazim, khadim, sewuk, ṭuhloo,a, admee.

service, nuokuree, chakuree, sewa, ṭuhul, khidmut, kidmut-garee, bundu-gee, v. *office.*

set to, rukẖ-na, dẖur-na, luga-na, bueṭẖal-na, de-na, ḍal na, kur-na, la-na, chula-na, gaṛ-na, juṛ-na. *v. n.* ghœroob-h. ḍoob-na, cẖẖip-na, bueṭẖ-na, lug-na, v. *to go.*

settle to (*to fix*), mœqurrur-k. bund-o-bust-k. fueṣulu-k. ṭẖuhra-na, bud-na, bandẖ-na, muẓboo,-k. juma-na, rufu,ụ-k. chooka-na.

several, bu,uẓi, ku,ee, kuee-ek, ek-adẖ, v. *few.*

sew to, see-na, sila-na, dokht-k. ṭank-na.

shade, cẖẖaṇw, sayu, nirgẖam. (*glass*) fanoos. (*to*) cẖẖa-na, sayu-d. -.ḍ -r. *or* m. v. *to cover.*

shadow purchhaheen, purchha,on, uks.
shake to, hila-na, dola-na, jhar-na, jhutka-na, jhukar-na, lurza-na, kunpa-na, dal-na, kanp-na.
shallow, oothla, payab, petla, chhichhla.
sham, buhanu, bunawut, nukhru, jhooth, pekh-na, so,ang, heelu, pukhund, thesra, mis. *(to)* buhanu, &c. -k. dikhla-na, v. *to make.*
shame, shurum, laj, huya, sunkoch, shurmindu-gee, hijab, nung-namoos, ghuerut, v. *pride.*
shape, duol, qutu,u, turash, turuh, byont, kathce, gurhun, soorut, shukl. *(to)* byont-na.
share to, bant-na, burta-na, tuqseem-k. v. *to divide.* (*er*) bhag-ee, (*in comp.*) hum, su.
share, huqq, bant, bantee, hissu, qismut, thok, bukhru, uns, puttee, bihree, buhru, chhanda.
sharp, tez, chokha, ab-dar. *(-pointed)* nokeela. (*to*) tez-k. chokha-na, puena-na.
shaveto, moond-na, ghont-ta, hujjamut-k. khutt-b.
sheet, chuddur, doo-putta. (*paper*) ta,o, tukhtu.
she, v. *he, it.* (*female*) madu, istree-ling.
shell; chhilka, khoolrae,e, khopra, -ee. (*animal*) seep, suduf, kuora, sunkh, ghongha, moohru.
shelter, ar, bucha,o, himayut, punah, sayu.
shepherd, bheree-hara, gure-riya, palee.
sheep, bher-ee, bheren, mesh, doomb-a, -ee.
sherbet,—from shurbut.
sheriff, fuoj-dar, chukle-dar, hakim, kotwal.
shield, dhal, sipur, phuree, chuktee, girdu.

shine to, chumuk-na, jhuluk-na, luok-na, ruoshun-h. chiluk-na, khool-na. jugmuga-na, phool-na, (*to be eminent*) baj-na.

ship, juhaz, kishtee. sufeenu, (*capt.*) na-khooda.

shirt, qumees, puerahun, muel-khora.

shoal, chur, retee, guthana. (*of fish*) suena.

shoe, jootee, pa-posh, kufsh. kuosh, pazer, punhun,(*horse-*)nuul -(*maker*)mochee,kufshdoz, chumar, chum-bar. (*to*) nuul bundee-k.

shoot to, bundooq, *or* golee-m, mar-na, v. *to fire.*

shop, dookan, hat,kar-khanu,kur-guh. (*in comp.*) khanu. (*-man*) dookanee, dookan-dar.

shore, kinaru, teer,par, war, lub, sahil, v. *side.*

short, chhota, kotah, kum, ochha, v. *deficient,* nata, theng-na, tenee. (*in*) ul-qissu.

shot (*ball*), gola, golee, chhurra, chhuree, cheenta, boonda, sungrezu, phootkee.

*shovel,*bel, belchu,hutha,dubila,beluk,khodnee.

should, kinchit, kudachit, dur-soorut, v. *if.*

shoulder, kandha, dosh, mondha, punkha, shanu, muor, bazoo, turqoo,a. (*-joint*) moohra.

show, tumasha, deed, kutook, leela, nuzaru. (*to*) dikhla-na, soojha-na, butla-na, puhoncha-na.

shower, jhuree, jheesee, jhupas, phoohee, v. *rain.*

shrink to, hut-na, tul-na, kutra-na, dig-na, thuthuk-na, huchuk-na, hidiya-na,bhuruk-na.

shrivel to, sikoorna, sumit-na, sookh-na.

shroud, kufun. (*-stealer*) kufun-chor, v. *ruffian.*

shut to, bund-k. luga-na, mu,umoor-k. chhop-na, pat-na, moond-na, oothung-na, v. *to cover.*

shutter, purdu, jhilmil, tuttee, put, jhamp.

sick, beem-ar, be-aram, azaree, rogee, mureez, kahila, dookhee, durd-mund, mandu, uleel, na-saz, un-muna, diqq, karnee. (*-ness*) beemaree, azar, rog, murz, kahilee, mandugee.

side, puhloo, panjur, bughul, turuf, or, rookh, bazoo, kinaru, janib, simt, kurwut, par. (*-ways*) puhloo, &c. -pur, kurwut, panjur-kebul, kutrake, *from* kutra-na *to slink.*

sieve, chulnee, jhur-na. (*to*) chal-na, jhar-na.

sigh, ah, ha,e, sans, ufsos; *a deep sigh,* ah i-surd.

sight, nuzur, busarut, been-a,ee, soojh, drisht, dursun, nigah. (*gun-*) deed-ban, mukhee, musa.

sign, nishan, isharu, eema, suen. (*and counter-sign*) suen-boojhawa, shurt-burt. (*to*) dust-khut-k. suheeh-k. (*-ature*) dustt-khut, likhawut, nishanee. (*constel.*) boorj, ghur, ras.

silence to, choop-chopa-na, choop, &c. -k.

silent, khamosh, choop, choop-chap, sakit.

silk, reshum, pat, tusur, che,olee, mushroo,u, hureer. (*en*) reshumee, hureeree, patee.

silver, roopa, chandee, seem, noqru, zursoofed, doormun, soobur, rujut, (*coin*) roopiyu. (*quick-*) seem-ab, para, *adj.* roopuhla, chandee, &c. -ka, noqruee, seemee. (*cloth*) badula, tash, luppa. (*thread*) kulabutoon.

sin, gœnah, pap, gh̤at, jœrm, udh̤urm. v. *fault:* (*ful*) papee, gœnah-gar. (*less*) be-gœnah.

since, jubki. (*from*) se, jub-se, v. *after, ago.*

sing to, ga-na, ulap-na. (*as birds*) bol-na, chuh-chuha-na. (*er*) guwuya, gawin-har, ga,en, mœ̤trib, kulawunt, lolee, quwwal.

single, ek, wah̤id, ukela, nira, nirala, kha . (*not*) *double*) ek-uhra, ek-tuha, ek-lura, ek-purta.

sink to, d̤oob-na, boor̤-na, ghurq-h. bueth̤-na, d̤hul-na, gir-na, pur̤-na, dh̤us-na, ph̤us-na, gur̤-na. (*as ink*) ph̤uel-na, ph̤oo̤t-na. (*to fall*) gh̤ṳt-na, œtur-na.

sir, s̤ah̤ib, miyan̤, jee, baboo, lala, t̤hakœr, mirza, khœda-wund, ra,e, bhu,ee, v. *lord.*

sister, buhin, bh̤ugnee, booboo, boo,a, bh̤a-bee, bh̤awuj, bh̤uehoo, nund, salee, humsheeru.

sit to, bueth̤-na, t̤ik-na, chur̤h-na. v. *seat.* (*-up*) bun-bueth̤-na, œth̤-bueth̤-na, *to wake.*

size, u̇tkul, qudur, undaz, miqdar, bh̤ur, qud, decl.

skein, ph̤ent̤ee, ant̤ee, kurchee, kilawu.

skilful, hœnur-mund, rusa, poora, soogh̤ur, gœnee, soonaree, kar-dan, v. *wise, capable.*

skill, shu,oor, rusa,ee, hœnur, gœn, funn, puhœnch, h̤ikmut, suleequ, v. *knowledge.*

skin, chum-ra, -ee, cham, kh̤al, jh̤illee, post, jild, chh̤ichh̤ra, chursa, nuree. (*bag*) mushk, pukh̤al. (*to*) chumr̤a-kh̤eech-na, oodh̤er̤-na, œkh̤al-na, chumriya-na. (*-ner*) chumar, (*ny*) chh̤uchh̤ora.

skirt, damun, ẓuel, gẖer-pẖer, v. *border.*
sky, asman, ukas, fuluk, swurg, v. *heaven.*
slander, toohmut, bandẖnoo, jẖooṭẖ, v. *scandal.*
slave, ghoolam, bundu, chela, das, burdu, luonḍa, goorga. *(f)* bandee, cheree, dasee, kuneez-uk.
sleep, khwab, neend, oongẖa,ee, queloolu, loṭpoṭ, nindra, nuom. (*less*) bedar. v. *rest.*
sleep to, so-na, neend-l ankẖ-lug-na, soot-na, ulsa-na, puondẖ-na. (*-er*) sota.
sleepy, neend-asa, oongẖ-asa, ulsana. (*ness*) neend-as, oongẖ-as, ulsa,ee.
sleeve, asteen, buholee, baṇẖ, huṭẖa, khureeṭu.
slice, pẖank, qutla, wuruq, chuktee, qash.
sling, gopun, ḍẖelwas, fulakhoon. (*arm*) guljunḍa.
slip to, pẖisul-na, kẖisuk-na, suruk-na, kẖisul-na, bichẖul-na, cokẖur-na, nikul-na. (*to err*) chook-na, bẖool-na, suho-k. (*-per*) pa-posh, pue-zar, kuosh, v. *shoe.* (*slop*) peech panee.
slit, chak, shigaf. (*to*) cheer-na, pẖaṛ-na, chak-k.
slope, ḍẖal, ootar. (*ing*) ḍẖaloo, ootaroo.
slow, ḍẖeela, ḍẖeema, ahistu, ḍẖeera, muṭẖa, kahil, soost, munda, mudẖim, meeṭẖa. (*-ly*) ahistu, huole, ḍẖeeme, hulge, ḍẖeel.
sly, gẖankẖ, ẖureef, shureer, pukka, ghuddar.
small, chẖoṭa, kum, nunha, kochuk, khoord.
smell, soongẖ, soongẖa,ee, bo, bas, v. *scent.* (*to*) soongẖ-na, bo-l. -p. muhuk-na, bas-na.
smile, tubussoom, moskoorahuṭ, neem-khundu. (*to*) moskoora-na, kẖool-na, pẖool-na.

smith, lohar.(*incomp.*) gur, zur-gur, v. *a goldsmith.*

smoke, dhooan, dood. (*to*) dhoona-na, dhooan-n. *or* -ooth-na. (*food*) dhoonan-d. (*tobacco*) pee-na, kheech-na.

smooth, chik-na, saf, moohur-dar, v. *soft.* (*level*) bur-a-bur, chuorus, surput, chuoput, soodhar. (*to*) chikna-na, saf-k. chuorsa-na, bur-a-bur, &c. -k. (*tongued*) churb zuban, bat chik-na.

smuggle to, ghat- *or* chuokee-m. (*r*) ghut-mar, chuokee-mar.

snail, ghongha, dohna, kokla.

snake, samp, nag, mar, keera. (*-keeper*) sump-era.

snatch to, chheen- *or* jhuput-l. v. *to catch.*

sneeze to, chheenk-na, utsu-k. nak-sinuk-na.

snore to, ghoorna-na, khurrata-m. nak-buja-na.

snow, pala, burf, him, thar, tookhar, v. *ice.*

snuff, nas, soonghunee, ruoshun-dimagh. (*-box*) nas-dan. (*candle*) gool, jhurun. (*to*) nas-l. kheech-na, soorook-na, soongh-na. (*a candle*) gool-l. -turash-na, *or* -kat-na. (*-ers*) gool-geer *or* turash. (*a*) chootkee.

so, uesa, juesa, wuesa, tuesa, yoonhee, oos-turuh, so, v. *as, thus.* (*much*) eta, jeta, weta, etna, jetna, wetna, eenhan-tuk, jyoon; *do it so,* so-kuro. (*so*) uesa-wuesa, judba-tudba, bhula-boora, kum-besh, yoon-hee.

soap, saboon, sooklee-kurm. (*-earth*) reh, rehee. (*boiler*) saboon-gur. (*wort*) reetha.

society, ṣoḥbut, moosaḥibut, mel, joṛ. riſaqut, hum-rahee, saṭh, oonsiyut, oons, v. *company.*

soft, nurm, komul, moola,im, pilpila, pola, goolgoola. *(delicate)* nazook, nazneen, kaghuzee. *(light)* hulka, sobook, kum, rusa,en. *(to)* nurm, &c. -k. nurm-a-na, goolgoola-na, pilpilla-na, mom-k. *(-ly)* ahiste, sooste, gutte huole, hulge, ruse. *(-ness)* nurmee, komulta, moola,imut, nuzakut, nazookee, naz, hulka,ee, sobookee, nurmiyut, leenut. v. *sweet.*

soldier, sipahee, juwan, lushkuree, piyadu, burqundaz, tilunga, ḍhuluet, nujeeb, duwal-bund.

sole, tuloo,a, tula, penda, kufi-pa, v. *bottom.*

some, koochh, ṭhoṛa, bu,uẓi, ku,ee-ek, ek-adh, ko,ee. (*-what*) koochh-to-bhee. *(-body)* ko,ee, kisee, kisoo. *(or other)* ko,ee-nu-ko,ee, kisoo-nu-kisoo. *(-how)* kisee-ṭuruh-nu-kisee-ṭuruh, kisoo-ṣoorut-se. *(-thing)* koochh, ṭhoṛa-sa, koochh-ek, v. *little.* (*-times*) bu,uẓi-wuqt, kudhee-kudhee. (*-where*) kuheen, kisoo-juguh. (*or other*) kuheen-nu-kuheen.

son, beṭa, poot, luṛka, pisir, buchu, furzund, ibn, ṭifl. (*in comp.*) zadu, juna. (*-in-law*) damad, khesh, mizman, dhee-juwa,ee, juma,ee.

song, geet, rag, ragnee, surod, ṭuppa, khiyal.

soon, juldee, tr,oont, toort, bege, shitab, halee, ubhee. (*betimes*) suwere, bur-wuqt, bi-

haue, v. *early*. (*-er*) puehle, age, pesh-tur. (*as soon as,*) joheeṇ, jub, jud, jis-wuqt.

sore, pukla, pirkee, gha‚o, zukhum, pḥoṛa.

sorrow, ufsos, durd-mundee, soch, suntap, oodasee, kœṛhun, huef. (*-ful*) durd-mund, azœrdu, suntapee, oodas.

sort, qism, bḥant, ruqum, jins, ẓat, ṣoorut, rung, ras, ṭuor, ḍuol, ṭuruḥ, v. *manner, species.*

soul, rooḥ, jan, jee, nufs, bolta, v. *heart.*

sound, tun-dœrœost, ṣuḥeeḥ, sulamut, bḥula, uch-chḥa, chunga, mœsullum. v. *well.* (*sleep*) bḥaree, khoob, buṛa, v. *strong.* (*a*) awaz, suda, suot, sœr, luḥin, ilḥan, nida, nuwa, ahuṭ.

sour, kḥuṭṭa, tœrsh, amil, ḥamiz. (*-ness*) kḥuṭṭa‚ee, tœrshee. (*to*) kḥuṭṭa-na. (*ish*) kḥuṭṭa-sa.

south, dukkḥun, jœnoob. (*wind*) dukḥuna. (*southern*) dukḥunee. (*-east*) agin, agne‚o. (*-west*) nuerit.

sow, soo‚uree, sœwurnee, bud, barahee.

sow to, bo-na, beej-na, puer-na, *v. n.* tœkhm-rezee-k. *(ing)* boya‚ee, v. *to sew.*

space, uṛsu, untur, beech, faṣilu, wusuṭ, muedan, kœshadu-gee, v. *room,* wuqt, mœddut, jœg, der.

span, bilisht, bitta, biland, chupwa, wujub.

spare to, bucha-na, chḥoṛa-na, ri‚ayut-k. v. *to forgive.* (*expence*) jœzrus-h.

spark. chingaree, chingee, putunga, shuraru.

sparrow, guoriya, gurguya, chiṛiya, buya.
speak to, bol-na, bḥakḥ-na, kuh-na, bat-k. butla-na, furma-na, iltimas-k. v. *speech.*
spear, bḥala, burchḥee, guṛhiya, sel, sang, nezu, bullum. (*-man*) bḥaluet, burchḥuet, nezu-baz.
speck, dagh, chiṭkara, chittee, chḥeeṭa, danu, khal, pḥoolee, pḥola, manḍa, v. *flaw.*
spectacles, chushmu, chushmuk, ụen-uk, v. *show.*
speech, zuban, bolee, bḥakḥa, goya,ee, gœftar, nœoṭq, kulam, buchun, but-kuha,o, tuluffœẓ.
spell to, imla-k. hije-k. burtunee-k.
spend to, khuruch-na, luga-na, ooṭḥa-na, nibarna, ooṛa-na, kḥa-na. (*to emit*) khulaṣ-k.
spice, muṣaluḥ, biru,ee. (*-seller*) punsaree.
spider, mukṛee, mukṛa, boodkur, ụnkuboot.
spike, bal, khoshu, sees. (*-nail*) mekh, keel.
spill to, chḥulka-na, gira-d. jḥooka-d. ḍḥal-na, uondḥa-na, buha-na, v. *to throw.*
spin to, kat-na, kuta,ee-k. (*-dle*) tukla, tukoo,a, dook. (*-ning*) kuta,ee, kutuonee. (*wheel*) churkhu, ruṭha.
spirit, dum, dil, mun. (*honour*) ghuerut, ḥimmut, ḥuoṣilu, kuleja, shan, dimagh, gurmee. (*liquor*) ụruq, daroo, shurab, mudra, taṛee, whence—*toddy!*
spit, seekh, seekh-chu. (*to*) seekh-lg. v. *to string.* (*saliva*) tḥook-na, tḥook-d. *or* -ḍ. pḥenk-na, œgul-na. (*box*)peek-dan. from peek *a quid.*

spite, keenu, ẓid, bœghẓ, kuputẓ, choṭ, lag, buer, huṛ-buer, ụks, khilaf, kẖoons, ụdawut. (*-ful*) ẓidee, keenu-wur *or* -kush, lagee, kuputẓee.

spittle, tẖook, lœạb, peek, tœf. (*box*) peek-dan.

split to, cheer-na, pẖaṛ-na, chak-k. pẖoṛ-na, pẖuska-na, mar-na, toṛ-na, *v.n.* chir-j. pẖuṭ-na, pẖooṭ-na, pẖusuk-na, chak-h. ṭooṭ-na, mara-j.

spoil to, bigaṛ-na, khurab-k. nusa-na, œjaṛ-na, *v. n.* biguṛ-na, gul-na. v. *to rot.*

spoon, chumchu, chumuj, ḍoẹe, pulee, kurchẖee.

sport, shikar, sawuj, kẖetuk. (*jest*) ṭẖuṭẖa, ẓiẖk, huṇsee, shokhee, v. *diversion.* (*-sman*) shikaree, shikar-baz, uheriya, kẖetukee (*to*) kẖel-na, khooshee-k. bazee-k. v. *to hunt.*

spot, cẖheeṭ, cẖẖiṭkee, v. *speck.* (*blot*) ụeb, kulunk, dagh, buṭṭa, v. *flaw.*

spout, tonṭee, puenalu, abrez, nab-dan, v. *pipe.* (*of water*) poṭ, fuwwaru, moṭh. (*to*) pẖooṭ kar-na,

spread to, bicẖẖa-na, fursh-k. pẖuela-na, pusar-na, cẖẖa-na, v. *to lay,* churẖa-na, luga-na, lupeṭ-na, *v. n.* bicẖẖ-na, pẖuel-na, pusur-na, cẖẖa-j. duoṛ-na, churẖ-na, liputẓ-na, lug-na.

spring, buhar, busunt, rubeeụ. (*elasticity*) dum, luchuk. (*instrument*) kumanchu, kumanee. (*leap*) kood, ṭup, v. *jump;* bẖoor, bẖoom, sot, v. *fountain.* (*-tide*) kẖuṭal, poora-juwar, v. *full.* (*to*) cœṭẖ-na, nikul-na, cœg-na, jum-na, cœpuj-na. (*to bound*) kood-na, ṭup-na, cœchẖul-na,

chuokṛee-mar-na, jhuputṛ-na, turup-na, lupuk-na. (*to bend*) dum-na, luchuk-na.

sprinkle to, chhirik-na, chheeṛ-na, v. *to pour*.

spur, muhmez, kanṭa. (*of a cock*) khar, aṛ, kḥag.

spy, jasoos, bḥediya, bḥata, hur-karu, nuzur-baz, tar-baz, raz-jo, goindu, jotḥa, shuhur-khubra. (*to*) tak-na, nijha-na, nirekḥ-na, jhank-na, jasoosee-k. bḥed-l. (*-glass*) door-been. *(-hole)* mooka, jhurokḥa.

squander to, oora-na, looṭa-na, pḥenk-na, gunwa-na, kḥo-na, nusa-na, israf-k. buha-na.

square, chuok, moorubbu, chuo-kḥoonṭa, -goshu, *or* -kona. (*to form a hollow*) chuok-b.

squeeze to, duba-na, ṭeep-na, nichoṛ-na, kus-na.

squirrel, gilehree, cheekḥoor, rookḥee, newul.

squirt, pichkaree, pichookka, mihqunu. v. *spittle*.

stable. ustubul, ṭuwela, ghoor-sala.

staff, laṭhee, usa, jureeb, chuṛee, bed, bet. (*pole*) chhur, baṇs, lugee, chob, v. *mace*.

stag, jhank, bara-singa, kundsar, paṛha, v. *deer*.

stage, munzil, ootara, chuokee, ḍak, buser.

stair, seeṛhee, puoṛhee, zeenu, nurd-ban.

stake, kḥumbha, lukkuṛ, kḥoonṭa, mekh, choba.

stale, basee, dosheenu, shub-eena, uosa, tiwasee, poorana, dinee, moodris. (*to become*) uos-na.

stamp, chhapa, chhap, sikku, daghnee, moohur. (*to*) mar-na, de-m. ṭhuṭha-na. (*to mark*) chhap-na, nishan-d. -ḍ. *or* k.

stand to, kẖuṛa-h. *or* -r. ho-na, ruh-na. (*as law*) jaree-h. chul-na. v. *to last.*

standing, kẖuṛa, qa¸im, istadu, bur-pa, bur-qurar, pa¸e-dar. (*as colour*) pukka, pœkhtu.

star, tara, sitara, ukhtur, nujm, kuœkub.

starch, nishastu, doodẖee, kulup, mawa, ahar, mandẹe, gunjee, kanjee. (*to*) uhar-na.

start to, chuonk-na, œduk-na, jẖujẖuk-na, bẖuṛuk-na, hichuk-na, chuonk-œṭẖ-na, bẖuṛka-na.

state, ẖalut, ẖal, ṣoorut, hust-bood, mahiyut, wuẓu¸u, bẖa¸o, dusa. (*government*) sur-kar, mumlukut, sulṭunut, raj, duœlu, v. *health.* (*-ment*) ṣoorut-ẖal, zubaṇ-bundee, tufṣeel, ḍuol, tuoẓeeẖ, waz-kham.

stayto, ruh-na, ṭik-na, bus-na, ṭẖuhur-na, bucṭẖ-na

stead, juguh, hote, muoqụ, ¡wuẓ, v. *instead.*

steal to, chora-na, moos-na, hur-na, moh-na, lobẖa-na. (*-er*) chor, choṭṭa, dœzd. (*in comp.*) kush, hur, bur. (*-th*) choree, dœzdee, v. *to hide.*

steam, bœkbar, bẖupẖara, bẖapẖ, dẖoo¸aṇ.

steel, fuolad, kẖeṛee, ispat.

steeple, minar, minaru, laṭ, dẖuoruhra, srœng.

step, qudum, gam, ḍug, ḍeg, pud, pẖulas.

stew, qœrmu, yukhnée, quliyu—whence *curry !*

steward, bukawul, bẖunḍaree, modee, khan-saman, v. *consumer.* (*factor*) deewan, kar-indu.

stick, lukṛee, laṭẖee, chẖuṛee, buttee, dunka. (*to*) lug-na, suṭ-na, suputṭ-na, jum-na, chuput-

na, pukuṛ-l. pḥuṇs-na, buj-na, oolijḥ-na, uṭuk-na, giriftar-h.

stiff, sukht, ukṛa, luṭhuṛ, lukṛee, jubda.

still, ubḥee, ublug, v. *yet.* (*nevertheless*) tuobḥee, tud-bḥee, jub-bḥee, tispur. (*quiet*) bund, sakin, khamosh, v. *silent.*

sting to, ḍus-na, mar-na, ḍunkiya-na, bindḥ-na.

stink, bud-bo, dœr-gund, ụfoonut, bisahind, tuụffœn. (*to*) bud-bo-k. busa-na. (*-ing*) suṛa, gundu, bisahinda.

stirrup, rikab. (*leather*) rikab-duwal.

stitch, ṭanka, lupkee, tepchee, bukḥiya. (*pain*) ṭusuk, chusuk, kusuk, ṭees, pukuṛ, hook. (*to*) see-na, tœrup-na, bukḥiya-na, ṭank-na, lupkee, &c. -k. topiya-na.

stock, kaṭḥ, (*of a gun*) kœndu. (*neck-*) gœloobund. (*in trade*) poonjee, mool, mayu, bisat.

stocking, pa,e-tubu, jœrab, sootee-mozu.

stomach, mi,ụdu, ojḥ, jḥojḥ, poṭa.

stone, puṭḥur, bujuṛ, sung, sil, pukḥan, ḥujr, paṭ.

stool, muchiya, peeṛha, moṛha. (*motion*) dust, jḥaṛa.

stoopto, jḥœk-na, nihoor-na, nyo-na, sur-nigooṇ-h. (*submit to*) dub-na, chup-na, mughloob-h.

stop to, uṭuk-na, ṭḥuhuṛ-na, ṭḥum-na, sumbḥulna, rœk-na, uṛ-na, ruh-j.bund-h. uṭka-na, ṭḥam-na, ṭḥuhra-na, rok-na, chḥenk-na, sumbḥal-na, rukḥna, bandḥna, bund-k. kaṭna, baz-r. moondna, marna, dabna.

storm, andhee, ṭoofan, undha-dhoond. (*of rain*) jhuree. (*assault*) humlu, hullu, dhawa, rela. (*to*) duor-*or* pura,o-m. v. *tempest.*

story, kuefiyut, huqeequt, puṇwara, bat, uḥwal. (*floor*) koṭha, bam, munzil, ṭubqu, tula, muḥulu. (*teller*), qiṣṣu-khwan, puṇwuriya, ufsanu-go. v. *tale, lie, jest.*

straight, seedha, sojha, rast, bur-a-bur, v. *even.*

strain to, chhan-na, jhaṛ-na, nichoṛ-na, nikhar-na, gar-na. (*to sprain*) chumka na, luchka-na, moorka-na, kuchka-na. (-*er*) chhun-na, ṣafee.

strait, sukra, tung, choost. (*to*), tung-k. suket-na, sookra-na, sumeṭ-na, v. *tight.*

strange, oopuree, puraya, birana, bahuree, ba,ebee. (*wonderful*) ujeeb, ujub, undekha, uchumbha, nirala, kuhaṇ-ka, kuheeṇ-ka, bhula, zor, tumashe-ka. (-*r*) moosafir, unjan, na-ashna, ghuer-admee, pur-poorookh, bahur-ka.

straw, nalee, danṭhee, nuloo,a, po,al, bichalee, tinka. (*chopt*) bhoos, -a.

stray to, bhuṭuk-na, bhool-na, buhuk-na, be *or* goom- ah-h. *or* -ch.

stream, dhar, toṛ, luhur, v. *wave.* nala, v. *river.*

street, koochu. gulee, tola, v. *road.*

strength, zor, bul, qoowwut, muzbooṭee, tuqwiyut, zor-awuree, ṭaqut. (*force*) toṛ, ghulbu.

stretch to, tan-na, kheech-na, kus-na, pusar-na.

strike to, mar-na, mar-d. *or* -khila-na, ṭhonk-na, ṭhuṭha-na, buja-na, gira-d. ootar-na.

string, ḍoree, rusee, jyoṛee, badḥ, bund, rishtu, tar, sootlee. (*bow-*) chilla. (*series*) silsilu. (*to* pero-na, gooṭḥ-na, goondḥ-na, luriya-na.

strong, muẓboo̤ṭ, jubur, poṛha, tuwana, ṭanṭha, zor-awur, bulwunt, v. *bitter*, *fast*.

student, nuo-sikḥ *or* -amoz, ṭalibcoliḷm, bidya-urṭhee. (*fellow*) hum-muktub.

stupid, be-hosh, be-khubur, be- *or* bud-ḥuwas, be-khoo̤d, be-soort, mud-hosh, gand-ghuluṭ.

subject, ru,eeyut, mal-goozar, purja, tabi,u, muḥ-koom, mooṭee,u, fidwee, furman-burdar, zer-dust, tabi,u-dar, v. *servant*.

suburbs, shuhur-poora, dureeba, pa,een shuhur.

succeed to, soodḥur-na, par-lg. nibḥ-na, jum-uk-na, bun-puṛ-na, v. *to do*. surunjam-h.

successor, ja,e-nusheen, qa,im-muqam, khuleefu

such, uesa, juesa, wuesa, tuesa, is-ṭuruḥ, oos-ṭuruḥ-ke, v. *as*, &c. (*a one*) fulanu.

suck to, choos-na, kheech-na, sokḥ-l. nichoṛ-na.

sudden, uchanuk, nagah, be-khubur, ek-a-ek.

sugar, shukur, kḥand, cheenee, goorh. (*-candy*) miṣree, nubat. (*loaf*) qund, ola. (*cane*) nue-shukur, ookḥ, gunna.

suit, joṛa. (*retinue, q. v.*) ḥushmut, v. *law*.

sulphur, kibreet, gundḥ-uk-uonlasar.

sum, koollee, tumamee, ṭheek, jumu,u, guṭhree, moṭ, v. *total*. (*of money*) mublugh, toṛa.

summer, tab-istan, gurma, dḥoop-kala, greekḥum. (*house*) bara-duree, bungla, bueṭḥuk-khanu.

sun, sooruj, af-tab. (*-beam*) kirn, purto. (*flower*) sooruj-mookhee, v. *dawn.* (*-shine*) dḥoop, gḥam.

support to, sumbḥal-na, ṭham-na, zamin-d.

suppose to, boojḥ-na, sumujḥ-na, muḥoom-k. jan-na, man-na, ṭhubra-na.

surgeon, jurraḥ, goonee, usturbued, kuman gur.

surplus, beshee, faẓil, burhoturee, buchtee.

surround to, gher-na, roondḥ-na, nurghu-k.

suspence, khuof-rija, chint-asra, ḥueṣ-bueṣ, doobdḥa, oomed-o-beem.

suspicion, shuk, shoobḥu, bḥurum, sundeh, undeshu, wuhm, wuswas, kḥuṭka, dḥokḥa.

swallow to, nigul-na, leel-na, gḥonṭ-na, pḥank-na.

swamp, duldul, chor-zumeen, guṛun, dḥusun.

swan, raj-huns, kubuk, bugla, v. *goose.*

swear to, qusum-kḥ. -l. *or* -k. gunga-ooṭha-na, *or* -l.

sweat, puseena, ṛuq, panee. (*to*) puseej-na, puseena-chḥooṭ-na.

sweep to, jḥaṛ-na, boohar-na, pḥurcha-k. v. *to clean.*

sweeper, ḥulal-khor, mihtur, khak-rob, bḥungee.

sweepings, jḥaṛun, booharun, puṛyul. v. *rubbish.*

sweet, meeṭha, sheer-een, mudḥoor, khoosh. (*-meat*) meeṭha, ee, sheereen-ee, ḥulwiyat. (*-ness*) sheereenee, miṭhas, mudḥoorta, v. *sugar.*

swell to, sooj-na, pḥool-na, ooṭh-na, buṛh-na, chuṛh-na, nikul-na, oobḥur-na, wurm-k.

swelling, wurm, umas, phoolun, dœmbul, sooj.

swim to, buh-na, puer-na, tir-na, hel-na, sutḥar-na, bḥuṇs-na. (*as the head*) gḥoom-na, phir-na, temira-na, chuondḥya-na.

swing, jḥoola, peeng, hindola. (*to*) jḥool-na, ḍol-na, jḥoola-na, ḍola-na.

sword, tulwar, shumsher, ṣuef, kḥanḍa, tegh, kirch ? (*small*) neem-chu.

syringe, pichkaree, ḥœqunu. (*to*) pichkaree, -m.

table, mez, tukhtu. (*cloth*) dustur-khwan, chuddur.

tail, dœm, ponch, dœmbal, damun, v. *skirt.*

tailor, durzee, soojee, khueyaṭ.

take to, le-na, pukuṛ-na, guh-na, le-l. mar-na. bujḥa-na, pa-na, kḥa-na. (*to accept*) qubool-k. man-na. (*off*) œtar-na. (*care*) khubur-dar-h. (*down*) qulum-bund-k. v. *to write.*

tale, qiṣṣu, kuhanee, ufsanu, dastan, nuql, saniḥu. (*bearer*) chœghul-khor, lawa-lœtra.

talk, bat, bat-cheet, gœft-o-goo, ẕikr-muẕkoor, bat but-kuha,o, bol-chal, churcha, gupshup.

talk to, bol-na, kuh-na, bat cheet, &c. -k. buḥuṣ-na, buk-na, gup-m.

tall, surla, ooncha, lumba, duraz, v. *high.*

tamarind, —from tumur-hindee, emlee.

tame, hila, ram, khan-gee, gḥur-uela, ḍheeṭh. (*to*) hila-na, pos-na, pal-na, toṛ-na, v. *to break.*

tank, talab, ḥuoẕ, pokḥura, tal.

taste to, chukḥ-na, checkḥ-na, lug-na, jan-p. v. *to seem.* (*-ful*) muzu-dar, luẕeeẕ.

tavern, bhunger-khanu, kulwar-khanu, shurab-khanu, mue-khanu, khurabat. (*keeper*) bhungera, kulwar, bhuṭhiyara.

tax, muhṣool, ghur-doo,aree, dustoor, zukat.

tea, cha, cha,e. (*-kettle*) tutuhra. (*-pot*) cha-dan.

teach to, sikha-na, dikhla-na, purha-na, tu,uleem-k

tear, aṇsoo, ushk, aṇjhoo. lor.

tear to, pharṇa, cheerna, chak-k. muskana.

tell to, kuh-na, bol-na, kuh-d. soona-na, butla-na, juta-na, ǰuna-na, ẓahir-k. kholna, v. *to say.*

tempt to, turgheeb-d. wurghulanna, lulchana.

tempest, andhee, ṭoofan, j,hukhur, chuowa,ee.

temple, dewul, muṭh, mundup, dewu-sthan, murhee, sewala, boot-kudu, bara, ku,ubu, qiblu. (*head*) kun-puṭṭee, v. *placc.*

tenant, kirayu-dar, bhuruet, asamee, puṭṭe-dar.

tent, khuemu, tumboo, ruoṭee, pal, deru. (*-walls,*) qunat. (*pin*) mekh. (*fly*) uspuk.

testicle, khayu, pelra, khoosiyu, und, buezu.

than, se, ki, uz, min, v. *best.*

thank to, shookr, &c. kuhna *or* -k. (*-ful*) shookr-goozar, goonabadee, dhun-manee, ihsan-mund. (*-s*) shookr, dhun, goonabad, afreen.

that, wooh, oos, jo, jis, ki, to, tis, so.

thatch, ghas. (*to*) chha-na, chhaj-na, pula-na. (*-er*) chhupur-bund, ghuramee, chhuwuya.

the, wooh, yih, ul. (*-same*) woohee, yihee.

thee, tere, toojh, toojhe.

theft, choree, dœzdee, surqu, mochun.
their, œnka, œnhoṇ-ka, inka, inhoṇka, upna.
them, œn, œnhoṇ, in, inhoṇ, v. *they.*
then, tud, tub, tuo, œs-wuqt, pḥer, to, pus. (*-ce*) wuhaṇ-se, v. *place,* tud-se, tubḥee-se. v. *time.*
there, wuhaṇ, œ-dḥur, œs-juguh. (*here and* -) ja bu ja. (*about*) wuhaṇ-kuheeṇ, lug-bḥug, ek. (*-forc*) œs-wasṭe, tis-liye, is-pur, œs-pur, yooṇ, yooṇ-kur.
these, ye, in, inhoṇ. in dinoṇ, *now a days.*
they, we, ye, &c.; *they say so,* log uese kuhte.
thick (*not thin*), garḥa, ghuleeẓ, ghufs, sungeen, pœr, v. *fat;* bḥaree, moṭa, duldar, dubz, v. *big.* (*muddy*) gudla, ḍḥubuela, v. *dirty.* (*closely*) gḥuna, gḥich-pich, gœnjan.
thief, chor, choṭṭa, sariq, dœzd, tuskur, v. *robber.*
thigh, jḥang, ran, zanoo, jungḥa, ṭḥunna, moṭa paṭ.
thimble, ungœshtanu, ṭop, miẓrab, nakhoonu.
thin, putla, putcela, jḥeena, jḥirjḥira, ruqeeq. (*not close*) birra, birla, chḥeeda, bareek, v. *fine.*
thine, tera, tor, upna, v. *thou.*
thing, cheez, shue, bust, kœchḥ, hech, bat, kam.
think to, bichar-na, soch-na, dḥyan, &c. -k. kuh-na, boojḥ-na, sumujḥ-na, uṭkul-na, chet-k. (*invent*) eejad-k. nikal-na.
third, teesra, siyoom, ṣaliṣ. (*brother*) sujla, munjḥla.
thirst, piy-as, tras, tishnu-gee. (*to*) turus-na, piy-

asa-h. piyas-lg. *or* a. (*-y*) piy-asa, tishnu, trusit, tishnu-lub, u̱tushan. (*blood-*) khoon-khwar.

this, yih, ee, yo, ub-ka, aj-ka, ḥal, eeṇ, im.

thither, oo-dḥur, oos ṭuruf, oos or.

thorn, kanṭa, khar, sal, sool, kunṭuk.

those, we, oon, oonhoṇ. (*days*) oon dinoṇ.

thou, too, tooṇ, tueṇ. (*to*) too-kar-na, tooṇtaṇ-k. ube-tube-k.

though, ugurchi, go-ki, jetaki, joki, judup, hur-chund-k, ḥalaṇ-ki.

thought, bichar, soch, dḥyan, fikr, ghuor, un-deshu, chinta, khiyal, uṭkul, qiyas, turuddood. (*-less*) be-fikr, be-purwa, ghafil, be-khubur, uchet. (*-ful*) fikr-mund, undeshu-nak.

thread, soot, sootlee, doree, rishtu, dḥaga, taga. tar, luṛ. (*to*) tag-na, piro-na, luṛiya-na, gooṭḥ-na.

threat, dḥumkee, bḥubkee, dḥumkahuṭ. (*to*) dḥumka-na, dḥumkee-d. saṇs-na, tuhdeed-k. bḥubka-na, v. *to frighten.*

thrift, wara, kifayut, (*-ty*) ojee, jooz-ruz, girhist.

throat, gula, ḥulq, nureṭee, ḥulqoom, ṭeṇṭoo̱a. nuṭu̱ee, (*to cut the-*) zubuḥ-k. &c. gula-kaṭna.

throne, tukht, singḥ-asun, musnud, uorung.

through, pur, meṇ, se, seṇ, ko, mare, (*over*) par-war, par, v. *shore,* hoke, kur, kee-rah, v. *way.*

throw to, chulana, pḥenkna, ḍalna, puṭuk-na, puchḥarna, girana, de-marna.

thrust to, gh̤oser-na, kh̤os-na, dakhil-k. chula-na, pueṭha-na, kur-na, de na, d̤al-na, v. *to push,* bh̤onk-na, hool-na, kh̤onch-na.

thumb, ungooṭha, ungoosht-nur, ibham.

thunder to, guruj-na, bol-na, kuṛuk-na.

thus, so, yoon̤, is-ṭuruh̤, uesa, yoonkur, yoon̤hee.

thy, tera, tor, toojh̤, upna. (*-self*) too-ap, *or* kh̤o̤d, upne-ap.

ticket, chiṭṭhee, teep, tumussook, dust-awez.

tickle to, goodgooda-na, suhla na, kh̤oojla-na, huns-a-na. (*to please*) rijha-na, bagh-bagh-k.

tide, chuṛha,o, ootar, mud-o-jur, bh̤aṭha, v. *ebb.*

tie to, bandh̤-na, jukuṛ-na, ganṭh̤-na, joṛ-na, joo̤ṛ-na, kus-na, chuṛha-na, bund-k. moorunda-k.

tiger, bagh̤, sher, singh̤, kehur, pulung, nahur.

tight, tung, choost, muẓboo̤ṭ, suket, kusa. (*to*) kus-na, jukuṛ-na tan-na, kh̤eech-na, sikoṛ-na.

tile, kh̤upra, nuriya, puṭree. (*to*) kh̤upra-chh̤a-na. (*-d*) kh̤upruel. (*-r*) kh̤upre-bund.

till, tuk, tuluk, toree, lug, ta, tu,een̤, le, v. *until.*

till to, j -na, chas-k. *or* ph̤e r-na, cheer-na.

time, wuqt, sumue, joon, zuman, roz-gar, kal, u̱rsu, bar, murtubu, dufu,u, baree, da,on̤.

tin, qulu,ee, ranga. (*to*) qulu,ee-k. (*-ned*) qulu,ee-dar. (*-man*) qulu,ee-gur.

tire to, v. a. ṭhuka-na, mandu-k. hura-na, oochaṭ-na, *v. n.* ṭhuk-na, ukta-na, ukla-na, ruh-ja-na, oochuṭ-na, aree-h. gand̤-phuṭ-na.

title, khiṭab, luqub, nam, pudbee, sur-namu.
tittle-tattle, gup-shup, batcheet, qeelqal, buk-jhuk, jhooṭh-such, lubur-subur, laf-gœzaf.
to, ko, koo, kooṇ, ke, ke-tu,een, se, e, eṇ, kune, ke-pas, tuk, tuluk, lug, le, na, v. *till, near.*
toast to, senk-na, bhoon-na, lu,ul-k. sondha-na
tobacco, tumbakoo, bhelsa, sœrtee.
together, ke-sath, ke-sung, hum-rah, soomel, sumeṭ, sœdhaṇ, ek-sath, bahum, ek-uṭhaṇ. (*in concert*) milke, ek-hoke, shamil.
toil, mihnut, mushuqqut, runj, koft, dœkh, duor.
token, nishanee, ulamut, chinh, puta, june,oo, yad-garee, chita,onee, v. *sign, badge.*
tomb, qubur, gor, muqburu, muzar, murqud, tœr-but, ruoẓu, sutewur, chuoree, qubur-gah.
to-morrow, kul, bihan, furdu, kul-ka-din.
tongs, dust-punah, chimṭa, se,oonṭha, sundasee.
tongue, jeebh, zuban, bolee, bhakha, banee.
too (*much*), ziyadu, buhœt, bura, nihayut, niput. (*likewise*) bhee, hooṇ, v. *over.*
tool, huthiyar, lokhur, keel-kanṭa, uozar, alut.
tooth, dant, dundan. (*-ach*) dunt-peer. (*brush*) dutwun, miswak. (*-pick*) khilal, tinka. (*powder*) munjun, missee, sœnoon.
top, sur, sir, sikhur, chonṭee. (*cover*) ṭop, ṭopee, sur-posh, dhuk-na, chupnee. (*surface*) roo, bala. (*plaything*) luṭṭoo, bungee, bhuoṇra.

topsy-turvy, oolut-poolut, oolta-poolta, tuh-o-bala, zer-o-zubur, oopur-neeche.

torch, mushu,ul, fuleetu, damur? (*-bearer*) mushu,ul-chee, fuleetu-burdar, baree.

touch to, chhoo-na, chher-na, to-na, tutol-na. (*to reach*) puhoonch-na, unt-na, pa-na, pukur-na.

tow, pat, putwa. (*rope*) goon. (*to*) goon-tan-na.

towards, kee-turuf, ke-or, ke-pas, ke-kune.

towel, roomal, ungochha, safee, dust-mal.

tower, boorj, minar, lat, v. *steeple.*

town, qusbu, buldu, shuhur, nugur, v. *city.* (*in comp.*) abad, poor, puttun, v. *village.*

trade, tijarut, biyopar, bunij, muha-junee, (*or craftsman*) karee-gur, peshu-wur, kusb-ee.

trap, kul, jantee, dubkur, dam, choohe-dan.

travel, sufur, moosafirut, purjutun, suer. (*to*) sufur-k. (*-ler*) moosafir, sufuree, purjutunee, rah-geer, rahee, rumta, butohee.

tray, kuthra, kishtee, khwan, khwan-chu.

treacle, tiriyaq. (*molasses*) chota, cho,a, jagree?

treasure, khuzanu, tora. (*-r*) khuzan-chee, tuh-weel-dar, rokuriya.

treatment, soolook, chal, ri,ayut, dhung, bha,o.

tree, durukht, per, gachh, jhar, rookh, brikh.

tremble to, kanp-na, duldula-na, thurthura-na, luruz-na, hulhula-na, dol-na, v. *to shake.*

trial, azma,ish, imtihan, janch, tujroobu, utkul, mookhasibu, tujweez, purukh, tuhqeeqat.

tribe, quom, firqù, guroh, jat, burnun.

trick, ḥeelu, buhanu, mukur, funu, fureb, v. *art,* fiṯrut, ḥikmut, nuṯkḥuṯee, ḍḥan-ḍḥul, v. *fraud.*

troop, gùroh, ṯa¸ifu, juṯha, juma¸ut. (*of horse,* &c.) jooq, risalu, suwaree, dufu¸ù, *q. v.* (*-er*) gḥoṛ-chuṛha, toork-suwar, bargeer, v. *rider.*

trouble, dookḥ, tuṣdee¸u, tukleef, eeza, kules, runj, diqqut, iztirab, ḥuerance. (*to*) suta-na, chḥeṛ-na, kḥijḥa-na, chiṛha-na, k¸hooj¸ha-na, runja-na, koorha-na, kulpa-na, diqq-k. dookḥa-na, tuṣdee¸u-d. mughuz-kḥ. v. *to vex.*

trowel, kurnee, ṯhapee.

trowsers, shilwar, churna, cholna, v. *drawers.*

true, such, rast, ḥuqq, yuqeen, tuḥqeeq. wajibee, ṣaf, ṣadiq, dooroost, ṯheek, buja, eemandar, soo-ḍḥurmee, wufa-dar, numuk-ḥulal.

trumpet, toorhee, nufeer-ee, qurna¸e, singa.

trunk, ṣundooq. v. *chest.* (*elephant's*) soond.

trust, i¸utimad, asra, bḥurosa, commed, tuwuqu¸u, as, tuwukkool, sakḥ, nische, iutibar. (*credit*) oodhar, qurz, wam, v. *faith.* (*charge*) sipoord, ḥuwalu, tuḥweel, zimmu, tuohud, tuḥut, umanut, rukḥwalee. (*to*) i¸utibar, &c. -r. putiya-na, man-na, yuqeen, &c. -jan-na, v. *true.* (*to deposit*) umanut-r. suomp-na, zimmu-k.

truth, such, rastee, dooroost, ḥuqq, ḥuqeequt, sut. (*in*) such-mooch, fil-ḥuqeequt, filwaqu¸ee, uṣl, tuḥqeeq, v. *indeed.*

try to, azma,ish, &c. -k. v. *trial,* azma-na, janch-na, kus-na, suhej-na, purukh-na, suwach-na, ta,o-na, dekh-na.

tube, nulee, nue, pechwan, nuechu. v. *pipe.*

tumult, hungamu, ghuogha, bukhera, ghool-ghoolu, undher, bulwa, hul-chul, khur-buree.

tune, muqam, tan, rag, ragnee, soor, tal, surod.

turband, sur-bund, dustar, pugree, cheera.

turkey, feel-moorgh, peroo?

turmeric, huldee, zurdee, zurd-chob, peetrus.

turn to, v. n. phir-na, ghoom-na, rum-na, chukkur-m. *or* -kh. bhuonriya-na, tyoora-na, pulut-na, oolut-na, lut-na, *v. a.* phira-na, phernа, ghooma-na, ruma-na, pher-d. pherphar-k. oolta-na, uondha-na. (*ivory*) koondh-na, khurad-na. (*to form*) buna-na, tueyar-k.

turn, pher, bank, chukkur, pech, churkh. (*walk*) phira, gusht, suer, phir-chul, tuhul, v. *time.* (*-er*) koondharee, khuradee.

turnip, shulghum, pheeka shulghum, *insipid.*

turret, kungoora. (*elephant's*) huodu, v. *tower.*

turnscrew, pech-kholnee, pech-kush, martol?

turtle, kuchhoo,a, kuchhup, sung-poosht. (*dove*) fakhtu, qoomree, pundook, totroo, ghooghee.

twine, sootlee, doree, v. *string.*

twinkling, mutkee, jhupuk, puluk, pul, v. *wink, in the twinkling of an eye,* bat kurte, ek-pul-men, puluk-marte, toorfut-ool-uen.

twinkle to, tim-tima-na, jhil-mila-na, jhul-jhula-na.
twins, tuwaman, jawaṇ, joṛa.
twist to, uenṭh-na, moṛ-na, muroṛ-na, muroṛa-kh. buṭ-na, banṭ-na, bul-d.
type, chhapa, kanṭa, hurf, v. *letter, print.*
tyrant, zalim, situm-gur, bidutee, jugut-dookh-ee, jabir, kushṭee, v. *villain.*
ugly, bud-soorut, bhonda, koo-roop, zisht-roo, bud-shukul, bud-dhuol, boora, bud, be-turuh. (*-ness*) bud-soorutee, zisht-roo,ee, bud-shuku-lee, budnooma-ee, &c. v. *bad, shape.*
ulcer, nasoor, qooruh, v. *sore.*
umbrella, chhata, chhuturee, chhutur.
umpire, salis, durmiyanee, moonsif, umeen.
un, the privative or negative particle, is expressed in hindoostanee by the following—un, nir, ni, u, koo, be, na, bud, kum, la, ghuer, udum, which may be seen by consulting those words that are compounded with the privatives, dis, il, in, im, less, mis, and the examples which will occur below.
unawares, unachit, naguhanee, v. *sudden.*
uncle, chucha, pitta, ta,oo, kaka, um, phoopha, mamoo, mama, matool, khal, khaloo, muosa.
unclean, na-pak, na-saf, un-dho,a, na-shoostu.
uncommon, kum-yab, nirala, unokha, unootha.
under, neeche, tule, heṭh, zer, tuht, tabi,u, pa,een, furo. (*less*) ghaṭ, kum. (*in*) meṇ, durmiyan,

beech, v. *within;* (*under or over*) kum-besh, ghaṭ-baṛh, i-dhur-oo-dhur.

understand to, sumujh-na, boojh-na, duriyaft, &c. -k. bichar-na, jan-na, waqif-h. mu,uloom-k. taṛ-na, puhchan-na.

understanding, duriyaft, fuhm, boojh, sumujh, soort, gyan, dhyan, idrak, fuhmeed, boodh, mut, hosh, v. *knowledge.*

uneasy, be-aram, na-khoosh, be-kul, be-qurar.

uneven, oonch-neech, nusheb- furaz, ookhuṛ-khabhur, behuṛ, moṭa-putla. v. *crooked.*

unfinished, na-tumam, udhoora, naqiṣ, un-buna.

ungrateful, na-shookr, numuk-huram.

uniform, ek-saṇ, ekhee, bur-a-bur, ek-duol, *a uniform,* ṭughmu, bana, *v. dress.*

union, ek-dilee, sunjog, sunghut, joṛ, ittifaq.

unite to, ek, &c. -k. mila-na, joṛ-na, suṭa-na, wusl--k. jooṭa-na, *v. n.* mil-na, joorna, jooṭ-na, suṭ-na.

unjust, na-huqq, be-inṣaf, ghuer- wajibee, be--hisab, be-ṭhikana, beja.

unlucky, bud, nuhs, zuboon, boora, koo, bhudra, shoom, munhoos, bud *-or* kum- bukht, v. *bad.*

unravel to, soljha-na, khol-na, nikal-na.

unreasonable, na-mu,uqool, be-ja, v. *wrong.*

until, jub-tuk ki, juolug, jub-lug, taki, jub--tuluk, tub-tuk, v. *then.*

up, oopur, pur, bala, fuoq. (*not asleep,* &c.) buetha, oṭha, jaga, khuṛa, v. *erect; up and down,*

i-dhur-oo-dhur, v. *there.* (*up to*) tuk, tuluk, ko, toree, lug, tu,een, bhur, le, bur-a-bur.

upon, pur, oopur, v. *on.*

upper, oopulla. (*-most*) sub se oopur. v. *outer.*

upright, khura, seedha, surla, rast, khura.

uproar, ghool-ghupara, shor-shur, hur-buree, ghuogha, ghool-ghoolu, hank-pokar, hoollur, hungamu, huol-juol, v. *mutiny.*

upside down, untachit, tul-oopur, v. *topsy-turvy.*

upstart, kul-ka-admee, nuo-duolut, nuo-dhun.

upwards, oopur.(*more*)barh, adhik, ziyadu, siwa.

urine, pesh-ab, moot, buol, qarooru, v. *to piss.*

us, hum, humon, humare, humen, v. *I, me.*

usage, soolook, hurkut, chal. (*custom*) dustoor, zabitu, rusm, riwaj, chulun, dhung.

use, v. *advantage,* burt, isti,umal, umul, khurch, wird, mushq, rubt, kusrut, kam, khidmut, tuhul, (*need*) dur-kar, ihtiyaj, ghuruz. (*to*) burt-na, sadh-na, kam men-la-na, isti,umal, &c. -k. chula-na, kur-na, bujha-na.

useful, kamee, kam-ka, aramee, fa,idu-mund, moofeed, v. *necessary.*

useless, ni-kumma, nu-karu, na-bukar, be-fa,idu.

usual, ra,ij, mooruwwij, jaree, amee, chulnee.

usurer, byaj-khor, byajee.

vain, ubus, be-fa,idu, up,hul, bur-bad, be-urth.

value, qudur, juohur, v. *worth.*

vegetables, turkaree, buqoolat, bhajee, nubatat.

veil, bœrqu, niqab, purdu, ghoonghuṭ, roo-bund.
(*disguise*) bhes, bana, jamu, libas.
vein, rug, seer, nus. (*streak*) juohur, ubur, jal.
velvet, mukhmul. (*soft*) mukhmulee, gœdgœda.
venetians, jhilmil, khur-khuriya, chilmun.
vengeance, intiqam, budlu, buer, bula, quhur, ghuẓub, qiyamut, afut, bujur, v. *spite.*
vent, sans, dum, chhed, v. *hole, breath.*
vermillion, shingurf, eengoor, v. *red.*
verse, nuẓm. buhur, chhund, v. *poetry.* (*line*) furd, churn, buet, misru,u.
very, buhœt, bura, ziyadu, hudd, nihayut, bisiyar, ghai̯t, niput, sukht, khoob, bhula, zor.
vessel, burtun, basun, ẓurf. v. *pan,* (*in comp.*) dan. (*vehicle*) kishtee, na,o, v. *vein.*
vex to, diqq, &c. -k. tusdee,u, &c. -d. risiya-na, khisiya-na, rootha-na, jula-na, azoordu, &c. -k.
vexation, kulup, uẓiyut, sur-durdee, v. *trouble.*
vexed, diqq, khufa, na-khœsh, bezar, runjeedu, azœrdu, bud-bur, muleen, jula-bula.
vial, sheeshee, kœppee.
vice-versa, bur-uks, pherphar, oolta, bur-khilaf.
viceroy, soobu-dar, soobu, khuleefu, nuwwab.
victim, tusuddœq, wara, phera, mara, nisar.
victory, futh, ghulbu, jeet, jue, feerozee.
victuals, khana, seedha, ruso,ee, bhojun, tu,am, khorak, ghiẓa, ukl, khana-peena, v. *provision.*
videlicet, yu,une, jano, boojho.

vie to, dekha-dekhee-k. rees-k.

view, nigah, nuzur, dursun, deedar, lihaz, moolahuzu, waz-kham. (*design*) ghuruz, munsoobu, mutlub, laluch, v. *purpose.*

view to, dekh-na, tak-na, nigah-k. *v. to see.*

village, ganw, bustee, poora, muozu,u, dih. (*r*) gunwar, gunwela, bustee-wal, dih-qanee.

villain, huram-zadu, dugha-baz, numuk-huram, kufun-chor, thug, chundal, butpar, hutyara, jullad, bud-zat, kafir. (*-y*) huram-zadugee, dugha-bazee, &c.

vile, pajee, neech, pust, puleed, rizalu, v. *mean.*

vine (*creeper*), lut, bel, luta, buonwur. (*the*) tak, ungoor-ka-lut, v. *grape.*

vinegar, sirku, khul, sundha-na, kanjee.

violence, zor, tor, jubur, situm, shiddut, sukhtee, juor, jufa, zoolm, buriya,ee, surhungee, zubur-dustee, undher, ziyadutee, bidut, v. *strength.*

violent, shudeed, sukht, toond, tez, ziyadu, bharee, bura, v. *strong,* zubur-dust, zorawur, seenu-zor, surhung, zalim, v. *tyrant.*

virgin, koonaree, cheera-bund, bakiru, dosheeru. *(-ity)* bikarut, bikr, cheera, koonar-pun.

virility, murdee, rujooliyut, putoot, v. *vigour.*

virtue, nekee, neko,ee, bhula,ee, sulah, khoobee. (*quality*) wusf, sifut, juohur, goon, heer, hoonur, lootf, v. *worth.*

virtuous, nek, bhula, uch-chha, khoob, khassu,

mœstuḥsun, sœndur, neko-kar, nek-bukht, ṣaliḥ. (*woman*) parsa, ṣaliḥu, aṣmu, sutee, wufu-dar.

visit, mœlaqat, bḥenṭ, milap, dursun, mœjra, mœlazimut. (*to the sick*) beemar-pœrsee. (*to*) dekḥ-na, bḥenṭ-na, mil-na, mœlaqat-k.

vocabulary, nam-mala, kos, v. *dictionary.*

voice, awaz, ṣuda, bol, gula, sœr, kook, nida.

volley, shulukh, barḥ.

volume, jild, duftur, shastur, v. *book.*

vomit to, que-k. rudd-k. oochḥal-k. bumun-k. chḥand-na, chḥanṭ-k. v. *emetic.*

vowel, hurfi-illut, matra, ḥurkut. (*points*) i,ṛab·

voyage, niwa,ee, suer-duriya,ee, juhazee-sufur.

vulgar, ạm, mushḥoor, œrfee. (*mean*) kumeenu, pajee, pajiyanu, neech. (*the*) ụwam œn nas.

vulture, gidḥ, kḥug-raj, kurgus.

wafer, ṭikiya, ṭiklee, chupra.

wager, shurṭ, hoṛ. (*to*) bud-na, v. *to lay.*

wages, ṭulub, muwajib, mœshahiru, aloofu. v. *pay.*

waist, kumur, miyan, ḍanḍ.

wait to, rah-de. intiẓaree-k. ṣubur-k. (*to attend*) tueenat-h. ḥaẓir-h. buna-rh. v. *to visit.*

wake to, v. n. jag-na, ankḥ-kḥol-na, be-dar-h. œṭḥ-na, *v. a.* juga-na, œṭḥa-na, be-dar-k.

walk to, chul-na, pḥir-na, ṭuhul-na, ḍol-na, chihil-qudumee, &c. -k. *v. a.* ṭuhla-na, pḥer-na, chula-na, ḍola-na.

walk, suer, gusht, phira, mushee. (*gait*) chal, ruftar, khiram, ruwish, v. *manner.*

wall, deewar, bheet, kot, soor. (*tent*) qunat. (*city*) shuhur- punah. (*to*) deewal-duora-na.

walnut, ukhrot, char-mughz.

wander to, rum-na, phir-na, rubur-na, awaru-h. bhutukta-phir-na, goom-rah-h, v. *to stray.*

want to, chah-na, dur-khwast, &c. -k. *or* -r. mang-na, v. *to beg.* (*to need*) zuroor-h. durkar-h. (*to lack*) khalee-h. ochha-h. naqis-h. kum-h. ghut-na, baqee-h. qasir-h.

want, ihtiyaj, hajut, dur-kar, ghuruz, laluch, khwahish, dur-khwast, chah, v. *wish.* (*deficiency*) ghat, butta, tota, noqs, qoosoor, kumee, noqsan. (*penury*) tungee, kush-mu-kush, suket, kusht, iflas, tung-dustee, v. *poverty.*

wanton, shokh, ubtur, be-huya, be-ghuerut, dheeth, chupul, chunchul, khilar, must, kamee, chiknee. (*licentious*) bezubt, be-lugam.

war, lura,ee, jung, joodh, run, judul, ruzm. (*to*) lur-na, lura,ee-k. *or* l. (*like*) jungee.

warm, gurm, tutta, tat, har. (*to*) gurm, &c. -k. gurma-na, tap-na, senk-na, v. *heat.*

warmth, gurmee, hurarut, soz-ish, tupun, tap.

warn to, cheta-na, juta-na, juna-na, khubur-d.

warp to, uenth-na, pech-kh. phir-j. v. *to twist.*

warrant, sunud, furman, dustuk, purwanu, dusta-wez, hookm-namu, i,ulam.

was, tha, hooa, ruha, bhuya, guya.

wash to, dho-na, shoost-o-sho-k. saf-k, pukhar-na, nuha-na, ashnan-k. dhona-dha-na. (*the mouth*)koolee-k.(*-man*) dhobee,gazoor, buruo-tha. (*-woman*) dhobin. (*of dead bodies*) moor-du-sho. (*-ing*) dholaee, shob.

wasp, bur, birnee, hudda, boorla.

waste, khurab, weeran, oojar, paee-mal. (*-book*) khata, khusra. (*-paper*) ruddee.

waste to, ghut-na, gul-na, *v. a.* ghuta-na, kum-k. gula-d. oora-na, kha-na, guwa-na, kat-na, kho-na, israf-k. khurj-k. bur-bad-d. loot-na, phoonk-na, oojar-na, khurab, &c. -k.

watch, chuokee, puhra, nuobut. (*period*) puhur, pas.(*clock*) saut, jebhee-ghuree.(*to*)chuokee-d. nigah-banee-k. ugor-na. (*-man*) chuokee-dar, pas-ban, nigah-ban, puhroo,a, ugoriya.

water, panee, jul, ab, neer. (*by*)- turee-se. (*in comp.*) abee, punniha, pun, jul. (*to*) panee- &c. -d. seech-na, bhur-na, pat-na. (*-cresses*) lootpootiya, deo-kandur. (*-gruel*) ashjuo, v. *gruel.* (*-man*) bih-isht-ee, suqqa, pun-bhura, pukhalee. (*cooler*) ab-dar, soorahee-bur-dar. (*melon*) turbooz, hindooanu. (*red*) shuheedee.

wave, muoj, luhur, turung, dheoo, hulora, bhera, hulkora, v. *boar.*

waver to, aga-peechha-k. dolmal-k. hichuk-na

wax, mom. (*seal*) lak. (*cloth*) mom-jamu.

way, rah, rasta, baṭ, puṭh, ṭureeq, suṛuk, ḍuhur.
we, hum, humoṇ, hum log, v. *people*. ma murdoom.
weak, kum-zor, kum-qoowwut, na-tuwan, na-qoowwut, ẓuʿeef, ajiz, nir-bul, u-bul, nuqeeḥ, soost. (*as tea*, &c.) seeṭha, pheeka, putla, be-muzu. (*to*) kum-zor-k. toṛ-na. (*-ness*) kum-zoree, kum-qoowwutee, &c.
wealth, mal, duolut, ḍhun, sumput, luchhmee, tuwun-guree, zur, maliyut. (*-y*) mal-dar, duolut-mund, ḍhun-wunt, sumputee, ghunee, tuwun-gur, ṭaliʿu-wur, luchhmee-wunt, zur-dar, ṭukueṭa. (*-ness*) duolut mundee, &c.
wear to, puhir-na, puhin-na, bandh-na, rukh-na, ḍal-na, luga-na. (*-er*) posh, wala, bund.
weariness, mandu-gee, ajizee, soostee, oodasee.
weary, mandu, ajiz, ṭhuka, soost, aree, diqq, tung, ser, oochaṭ, oodas, azoordu, be-zar. (*to*) mandu-k. ṭhuka-na, hura-na, toṛ-na.
weather, muosim, ucyam, rit, sumue, din, v. *air*.
weave to, bin-na, boon-na. (*to knit*) jalee-karh-na. (*r*) joolaha, tantee, baf-indu, moomin, kasbee.
web, ṭhan, parchu, rezu, furd, jala, v. *spider*.
wedding, shadee, byah, v. *marriage*.
weed, sohun, khur, ghas. (*to*) soh-na, nira-na, chikhoor-na. (*-hook*) khoorpee.
week, huftu, uṭhwara. (*-ly*) huftu bu huftu.
weep to, ro-na, zaree-k. anṣoo-ḍ. matum-k.
weigh to, tuol-na, jokh-na, wuzun-k.

weight, wuzun, tuol, jokh. (*a*) butkhura, bat, sung. (*pressure*) duba,o, dab, zor, tor, qudur, man, wiqar, bisat, v. *worth.* (*-y*) wuzunee, bharee, sungeen, suqeel, v. *load.*

welcome, mœbaruk, khoob, bhula, mœbaruk--sulamut. (*kindness*) awa-bhugut, tuwazœ,u, tu,uzeem, man-suwan, adur-byohar, sut-kar.

welfare, bhula,ee, nika,ee, bihturee, khuerafiyut, koosul-chhem, khuer-iyut, sulamutee, bihboodee, roz-bihee, turuqqee. v. *advantage.*

well, adj. uch-chha, bhula, neek, khœsh, khoob, bih-tur, nek, besh, khassu, sœndur, mœbaruk. (*in health*) bhula-chunga, tun-dœrœst, suhech-salim, bu-hal, ba-aram, v. *safe.*

well, koo,a, indara, ba,olee, chah, ba,oree. v. *spring.*

well, adv. uch-chhee-turuh, v. *the adj.* waquee, khuer, bare, bule, dœrœst, pher, kyoon. (*done*) sha-bash, wah-wah, dhuni, zuhe. (*-wisher*) khuer-khwah, nek-khwah, v. *friend.*

wench, rindee, suhelee, gœrgee, luondee. (*-er*) rindee-baz, luondee-baz, sand.

west, puchhum, mughrib. (*adj.*) puchhumee, mughribee, (*wind*) puchhwan.

wet, bheega, geela, oda, tur, num, murtoob, num-nak. (*rainy*) panee-ka, bursatee. (*to*) bhigo-na, num-

what, jo, jin, jis, kya, kahe, v. *why*; ko, kuon,

kin, kis, v. *who.* (*partly*) kœchh. (*-ever*) jo-kœchh, jo,ee, jeta, jis-qudur, jo-cheez.

wheat, geṇhoon, gundœm. (*flour*) -ka-aṭa.

wheedle to, phoosla-na, dum-d.bodh-na, bhora-na.

wheel, churkh, chukkur, puehiya, phirkee, chak, ruhut, dolab. (*spin*), churkhee, ruhṭa. (*to*) phir-na, ghoom-na, chukkur-kh. &c.

when, jud, jub, jis-wuqt, v. *then.* (*inter.*) kub, kud, kis-ghuree. (*-ce, place*) kuhaṇ-se. (*person*) kis-se. (*cause*) kiswaste. (*-ever*) jub-hee.

where, juhaṇ, jis-juguh, kuheeṇ. (*int*). kuhaṇ, kis-juguh, ki-dhur, kis-ṭuruf. (*any-*), kisoo-juguh. (*every-*) hur-kuheeṇ. (*no-*) kuheeṇ -nuheeṇ. (*-ever*), juhaṇ-juhaṇ, jis-jis-juguh, juhaṇ-ku-heeṇ, juhaṇ-ki, juhaṇ-hee. (*-fore*) kis--liye, kyooṇ-kur, kis-waste, v. *why, therefore.*

which, (*rel.*) jo, juon, jis, ki, juon-sa. (*int.*) kuon, ko, kis. (*-ever*) juon-sa, jo-hee, jo-ko,ee.

while, mœddut, roz, din, wuqt, ursu, v. *space.* (*long*) buhoot- dinoṇ, mœddut- mudeed.

whilst, jud, kub-tuk, jub-lug, v. *when.* (*as long as*) jud-tuluk-ki, jub-tuluk, jubki.

whip, chabook, koṛa, qumchee, taziyanu.

whirl to, pher-na, phira-na, ghooma-na, phir-na, (*igig*) phirkee, bungee, bhuoṇra, chuku,ee. (*-pool*) gird-ab, bhuṇwur, wurṭu. (*-wind*) gird-bad, bugoola, buwundur, shueṭan, pishach.

whisper, kan-a-kanee, phus-phusahut, phoosur.

(*to*). sur-goshee-k. ph̤us-ph̤usa-na, ph̤oosur, ph̤oosur-k.

whistle, seeṭee, sooskaree, sufeer, chooh chooh iya. (*to*) seeṭee-buja-na, ṣufeer-m. seeṭiya-na, chooh chooha-na, sooskar-na.

white, sufed, oojjul, oojla, set, (*-man,*) gora, (*-horse,*) soorkha, motiya, nooqru. (*lead*) sufedu, (*ness*) sufedee, oojla,ee, gora,ee.

whither, kidh̤ur, kis-ṭuruf, kis-or. v. *where.*

who, (*rel.*) jo, juon, jin, jis, ki. (*int.*) kuon, kon, ko, ke, kin, kis. (*-ever*) joko,ee, jo-admee, hur-kus, jis kisee.

whole, moossullum, sara, bh̤ur, subotur, duro-bust. (*day*) din-bh̤ur. (*on the*) fil-joomlu, bil-koollee.

whole, kooliyu, jumu,u̱, mujmoo,u̱, jumu̱eyut, joomlu, ijmau̱, guṭh̤ree, v. *amount.*

wholly, mooṭluq, muh̤uz̤, bal-bal, bil-kool.

whom, jis, jin, kis, kin, kinhon̤, jinhon̤, v. *who.* (*-soever*) jis-kisoo, jis-kis, jis-hee.

whore, ch̤inal, z̤aniyu, zinakar, fahishu, yarbaz; a courtezan is not reckoned *a whore,* ch̤inal, but a kusbee, or *fair trader.* (*to*) ch̤inala, &c. -k. (*-dom*) ch̤inal-pun, yar-bazee, rindee-bazee, v. *fornication.* (*master*) rind̤ee-baz, putooriya-baz̤, kusbee-baz, tumash-been, kunchunee-baz. (*-son*) h̤uram-zadu, wulood ooz zinu, ch̤inal-pootr, h̤uramee-pilla.

whose, jis-jin-kis-kin-ka-ke, *or* -kee, v. *whom.*
(-soever he be,) jo-ko,ee-ho, kur-kusc-bashuḍ.
why, kyoon, kahe, kis-waste. kahe-ko. (*so*) kyoon-kur.
wick, buttee, batee, futeelu.
wicked, mu,uyoob, shureer, utputang, koohur, v. *bad.* (*-ness*) mu-uyoobee, shurarut, v. *evil.*
wide, ureez, puhnawur, kooshadu, furakh, luq-duq, damun-dar, v. *broad.* (*to*) chuora-na, chukla-na, phuela-na, pusar-na.
widow, bewa, rand, ni-khusmee, be-shuohur.
wife, joroo, istiree, qubeelu, zun, v. *woman.*
wild, jungulee, wuhshee, buyabanee, bunuela, *(-erness)* dusht, suhra, bun, v. *desert.*
will, iradu, ichha, bichar, qusd, mutlub, (*choice*) pusund, khatir, munman, chah, khwahish. (*power*) ikhtiyar, qaboo, bus, hookm. (*testament*) wusiyut-namu. (*to*) chah-na, khwahish, &c. -k. mang-na, kuh-na, furma-na, hookm-&c. -k. (*-ing*) razee,ruza-mund,khoosh, hazir, muojood. (*-y-nilly*) khwah-mu-khwah, chah nuchah, huqqna-huqq.
win to, ject-na, le-j, ghalib-h. ghulbu-r. (*at chess*) mat-k. (*at cards,*) khilal-d.
wind, huwa, puwun, butas, bad, bara, ba,o, ba,ee. (*-ow*) khirkee, jhurok,ha, dur-eechu, tab-dan. (*-pipe*) nulee, nureetee, nuree. (*-y*) toofanee,ba,o-butasee(*flatulent*)badee,biyala.

wine, shurab, mue, badu, mud, mudira, daroo.
wing, pur, bazoo, bal, punkh, bughul, v. *side.*
wink, jhupkee. (*hint*) suen, isharu, sutkee, mut-kee. (*to*) puluk, &c. -m. (*to connive*) chushm--poshee-k. anakanee-h. mutiya-na.
winnow to, osa-na, puchhor-na, phutuk-na.
winter, jara, surma, zumistan.v. *cold and weather.*
wipe to, ponchh-na, saf-k. phurcha-na, jhar-na. (*-r*) safee, ponchh-na, ponchhun, v. *towel.*
wire, tar, rishtu. (*-bound*) tar-bund, v. *thread.*
wisdom, uql, dana,ee, danish, mut, gyan, shuoor, wuqoof, chutoora,ee, v. *sense.*
wise, uql-mund, dana, boodh-man, mut-wunt, gyanee, chutoor, alim, v. *skilful.*
wish, desire, chah, khwahish, rughbut, shuoq, ishtiyaq, arzoo, tumu,u, tumunna, moorad. (*to*) chah-na, khwahish, &c. -r. v. *to want.*
wit (*fancy*), looṭf, luṭeefu, luṭafut, joogut.
witch, da,en, dunkunee, jadoo-gurin.
with, se, sen, bu, sath, sung, bumi,u, soodhan, v. *together.* (*among*) men, beech,durmiyan, nuzdeek, ke-yuhan. (*on*) pur.(*-al*) sath-is-ki, ulawu, oopur-is-ke. (*-in*) bhectur, undur, duroon. (*-out*) bahur, kharij, be, bu-ghuer, bila, bidoon, ghuer, bina, bin, siwa, chhorke.
wither to, koomhla-na, moorjha-na,ookh -na.
witness, shahid, guwah, sakhee, v. *evidence.*

wittingly, deed o danistu, jan-boojhke, boojh--bicharke. v. *purpose.*

witty, luteefu-go, jœgut-baz, hazir-juwab, zureef, luteef, numkeen, zureef-anu.

wizard, bokus, boora-bokus, jadoó-gur.

wolf, bheriyan, landga, bheruha, gœrg, beeg.

woman, uorut, backoo, rindee, joroo,a, jo,e, istree, nareé, zun, mihraroo, admee. (*in comp*) walee.

womb, rihum, buchu-dan, gurbu-sthan, pet.

wonder, tu,ujjœb, ujub, uchruj, uchumbha, hueranee, huerut. (*to*) tu,ujjœb-k. dung-rh. ghubra-na. (*-ful*) ujub, ujceb, nadir, tœhfu, udbhœt, unootha, unokha, v. *strange.*

wood, jungul, bun. (*timb.*) lukree, kath, chob.

wool. oon, pushm, soof, ro,an, v. *hair.* (*-en*) oonee, pushmee, pushmeenu, banatee. v. *cloth.*

word, bat, buchun, sœkhœn, lufz, quol, lœghut, hurf, bol, shubd, kulmu, v. *speech, sign.*

work, kam, kar, shœghl, dhundha, kaj, tuhul, mihnut, muzdooree, dookh-dhundha, v. *labour. (embroidery)* kusheedu, chikun-dozee. (*to*) kam-k. kuma-na. kur-na, chul-na, duorna. (*to operate*) byap-na, taseer-k. ruch-na, jhar-na, lug-na, umul-k.

world, dœniya, juhan, alum, sunsar, jugut, jug.

worm, kenchwa, keera. (*screw*) pech.

worse, bud-tur, bœra, v. *bad.*

worship, ibadut, pooja, purustish, bundugee, tauṭ, sijdu. (*title*) huzrut, khooda-wund, ap, ap-roop, gosa,een, ma-bap, sa,een, v. *lord.* (*to*) pooj-na, bhuj-na, bundu-gee, &c. -k. (*-per*) abid, poojaree, poojuk, sewuk, das, bhugut. (*in comp.*) bundu, purust.

worth, qeemut, mol, bisaṭ, undazu, mal, qudur, wuqur, khoobee, hoonur, juohur, goon, wusf. (*-less*) kum-qudur, na-karu, ni-kumma, na-kus, na-la,iq, na-cheez, be-qudur. (*-y*) khoob, sahib-qudur, moostuhuqq, la,iq, wajib, sha,is-tu, suzawar, qabil, oochit, v. *virtuous.*

wound, zukhm, gha,o, choṭ, phora, juraḥut. (*to*) zukhmee-k. choṭal-na, choṭiya-na. (*-ed*) gha,el, zukhmee, choṭala.

wrangle, jhunjhuṭ, kuha-kuhee, kheencha-tanee, chukha-chukhee, v. *quarrel.* (*-r*) tukraree, jhugraloo, hoojuttee.

wrap to, lupeṭ-na, tuh-k. lifafu-k. (*-per*) lifafu, beṭhun, bustu, v. *cover.*

wrestle to, koshtee-k. puchhara-puchharee-k. (*-r*) koshtee-geer, koshtee-baz, puhl-wan.

wretch, kum-bukht, ukurmee, nigora, ni-khusma, bud-bukht, becha-ra, ghureeb, v. *ruffian.* (*-ed*) be-nuseeb, be-kus, be-bus, be-hal, kungal, pureshan, pajee, khar-ishtee, kumeenu, huqeer. (*-ness*) bud-bukhtee, be-halee, kungal-pun, ukurm.

wring to, muchoṛ-na, pech-d. v. *to twist.*

write to, likḥ-na, tuḥreer, &c. -k. ṭank-r. likḥ-bḥej-na.(*-r*)lekḥuk, katib, mœḥurrir, nuwees-indu, mœtuṣuddee, puṭwaree, kranee? nu-wees,mœṣunnif,burnunee, mœnshee,mœ,ullif.

writing, tuṣneef, insha, burnun, ḭbarut, v. *let-ter-* (*hand-*) khuṭṭ. (*instrument*) qubalu, likḥ-tung, nuwisht-khand, v. *paper.* (*master*) khœṣh-nuwees.

wrong, s. nœqṣan, qubaḥut, be-inṣafee, tu,uddee, ẓœolm, biddụt, tufawut, v. *injustice.*

wrong, be-ja, na-ḥuqq, be-inṣaf, na-ḍœrœost, ghuer-wajibee, na-rast, v. *bad;* ghuluṭ, ghuer--ṣuḥeeḥ, be-ṣiḥ,ḥut, v. *unreasonable;* (*right or wrong*), char-na-char, ḥuqq-na-ḥuqq.

yam, rut aloo, zumeen kund, v. *potato.*

yard, ṣuḥun, angun, ukḥaṛa, chuok, ungna. (*measure*) guz, diru, ṭhenga, *also-* luoṛa, alut. *mem. vir.* or *sail yard-* ḍundee.

yarn, soot, pḥentee, anṭee, tana, bḥurnee.

yawn to, jumha-na, jumha,ee-l. fazhu-k. (*-er*) jumhuena, fazhu-kush.

year, burus, sal, sun, sumbut, burukḥ, v. *age.* (*-ly*) ek-salu, ek-bursee. (*adv.*) sal-bu-sal.

yellow, zurd, peela, bḥoora, chumpa,ee, v. *gold.*

yes, haṇ, hooṇ, hue, tuo, jee, ṣaḥib, bule, ure, lube, waqu,ẹe, kyooṇ-nuheeṇ, v. *well.*

yester(-day) kul, pichḥla-din, dceroz. (*the days before and after*) pursoṇ, turson, nurson. (*night*) pichḥlee-rat, gu¸ee-rat, kul-kee-rat, dee-shub, ajkee rat, v. 207 and 211.

yet, lekin, umma, wule, v. *but.* (*beside*) tispur, ụlawu, siwa-is-ke, oopur-is-ke, (*still, q.v.*)jud--tuluk, jub-tu¸eeṇ, v. *when.* (*hitherto*) ajtuk, hunoz, ub-luk, ub-tuluk, ub-tu¸eeṇ, ub-hee, ta-ḥal, uj-hooṇ, etee-ber. (*again*) pher, uor.

yield to, de-na, dila-na, pueda-k. la-na, jun-na, v. *to give,* dub-na, qa¸il-h. qubool-k. man-na.

yoke, joo¸a, joo¸aṭh. (*to*) jot-na, nandḥ-na.

yolk, kœsœm, zurdee, peela¸ee, v. *saffron.*

yon, yonder, wœh, œ-dḥur-ka, pure-ka, purla, puela. (*adv.*) œ-dḥur, wuhaṇ, œs-ṭuruf, pure, œne.

yore of, mœddut-ka *or* -se, buhœt-din-ka. (*in days of, &c.*) ugle dinoṇ meṇ jub adum lurka hoo¸a tha, *when adam was a boy.* v. *former.*

you, ye, tœm, tœmhoṇ, tœmheṇ, tœmhare, ap, shœma, ṣaḥib ; *what you say is very true,* jo ṣaḥib kuhte so ṣuḥeeḥ. v. *master, &c.*

young, juwan, chḥoṭa, kucha, kum-œmr. (*in comp.*) nuo, (*pl.*) buche, gede, june. (*with*) ḥamilu, peṭ se.

your, tœm-hara, upna, ap-ka, ṣaḥib-ka, sur-kar-ka ; *what! won't he obey your orders?* kya

surkar-ka ḥookm nu manega. (*-self*) toom-ap, ap-hee, toom-hee, upne-ap. v. *govern, &c.*

youth, juwance, jobun, burna. (*a*) juwan, nuo-juwan, umrud, gubḥroo, puṭha, v. *boy.* (*gallant*) juwaṇ-murd, v. *lad.*

zeal, gurmee, ḥumiyut, ḥurarut, ag, shuoq, ishq, ghuerut, tezee, josh, nushu, dḥoon, tupak. (*-ot*) zahid, shekh, ṣoofee, jogee, bḥugut. (*-ous*) gurm, dil-soz, tun-dih, sur-gurm, moostu,id, sa,ee, tueyar, jan-fishaṇ.

zebra, roj, gor-khur, ustur.

zephyr, badi-ṣuba, jḥikora, bad-bureeṇ.

zest, muzu, suwad, v. *relish.*

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ASIATIC SOCIETY

In general it may be observed, that the *very few* trifling deviations from u, œ, n, e, r̤, d̤, t̤, ṯ, ḥ, h̤, kh̤, respectively to n, u, oe, n̤, c, r, d, t, h, kh, and similar slips of the press *vice versâ* (oversights in punctuation of course included), are such slight typographical errors, as hardly to demand individual correction in this place, since this may almost be performed *currente calamo* by the attentive reader, at the first glance.

The whole of these minute mistakes may safely be left to the learner's own judgment entirely, during his progress to rapid proficiency in the language, which, at every successive perusal of these sheets, will enable him to do the needful for his self, in this respect, without any other index than the compass of his own intellects, aided by those rules of reason and the simple art of thinking, which will infallibly point out the right reading from the wrong, in all the literal blemishes like the foregoing, that pervade the present or any other of my works. Every scholar should commence his study of them by correcting from the *errata* all visible faults of this description, and at the same time he may read the six pages on my new elliptical mode of instruction from 157, with great advantage to his future literary pursuits in general, and the

hindoostanee in particular, after becoming fairly master of the preface by two or three *cogitative* readings, as the most essential prelude to conscious improvement at every subsequent step.

page. line.

v 6 b. *after* beginner *add* see page 304, and read the last sentence there.

46 4 from top *for* is, *read* in.

69 7 —— bottom, *for* o,ee, *read* ko,ee.

88 8 ———— *for* finale, *read* final e.

99 second table for *after*, in line 9, read *for*, and *for* mœjh, about the *center line, read* mœjh-se in the abl. singular; *and* pro *for* pron, *line above.*

103 6 from bottom, *for* buṛa, *read* buṛee.

143 16 ———— *for* follows, *read* as follows.

151 1 —— top *for b read be.*

152 2 —— bottom, *for* a minute, *read* an, a minute.

153 11 & 12 ——— *for* zih wœk, *read* yih, wœh.

165 2 ———— *for* is, *read* is not.

167 9 ———— *for* noun, *read* noun, luga,o *reservation.*

172 15 ———— *for* paer, *read* pacer.

174 10 —— top *for* furosp, *read* furosh.

198 10 ———— *for* umer, *read* umeer.

212 11 ———— *for* hœn pagoda, *read* (hœn pagoda), within a parenthesis.

page. line.

226 2 from bottom, *for* buhœ juthalut, *read* buhœot juhalut.

243 3 ——— *for* ḥo, *read* ko.

255 9 ——— *for* ko¸ee, *read* xii. ko¸ee.

256 2 —— top, *for* ana, *read* jaṅa.

257 1 ——— *for* kisee, *read* xiii. kisee.

257 12 ——— *for* akhuirush, *read* akhirush.

259 6 —— bottom, *for* e, *read* ke.

262 1 —— top, *for* urubee, *read* xv. ṛubee.

267 *for* xv. *read* xvi.

272 *for* xv. *read* xvii.

279 *for* xvii. *read* xviii.

286 *for* xviii *read* xix.

289 *for* xix. *read* xx.

294 *for* xx. *read* xxi.

299 5 from top, *for* kya, *read* xxii. kya.

300 9 *for* is, *read* xxiii. is.

307 2 ——— *for* chookuta, *read* chookuota.

314 6 ——— *before* kana, *read* nabeena.

338 6 —— bottom, *for* ye, *read* liye.

346 2 —— top, *for* shis, *read* shish or shush.

340 *under gain, add* v. *advantage.*

342 — *govern, read* quluu.

343 — *grow,* — punup-na *for* phu.

347 — *idle,* — upahij *for* uph.

350 — *judge,* — *ment for sent.*

375 should be 371 at 2 d.

372 — *property,* — khasiyut.

The annexed is a list of the most useful hindoostanee publications, in regular succession, according to their utility, to be procured at the hon. company's booksellers, no. 7, leadenhall street.

1. The hindoostanee story-teller and orthoepigraphical ultimatum, which is intended to convey an accurate idea of the orthography and orthcopy of the popular language of british india, in the roman, persi-arabic, and naguree characters; comprising a full account of those alphabets, in their application to the hindoostanee, which of course paves the way for future proficiency in persian, arabic, sunskrit, and all the provincial dialects of the peninsula. accurate pronunciation being the soul of colloquial intercourse in all living languages, this initiatory volume is a *sine qua non* for every oriental student, who means to sojourn, in any capacity, with profit and pleasure, among the natives of hindoostanee.

2. the present work, which has been confidently termed "the stranger's infallible east-indian guide," after thirty years experience of its real efficacy, as a compendium of hindoostanee grammar, may be studied with great advantage, along with the preceding introductory work to this portion of the subject. these two, and the next, may, in fact, be deemed the three indispensible text books for every student at the hindoostanee class, who may be anxious to acquire, in the shortest possible period, some proficiency as a practical colloquist, before his arrival at any of the british indian presidencies, and that general knowledge of eastern tongues, on sound principles, which will prove a solid foundation for every subsequent local and literary pursuit.

3. dialogues, english and hindoostanee, on domestic, military, medical, and miscellaneous themes, which, in addition to the exercises of the former publications, will demonstrate, in ordinary practice, the truth of the grammatical principles, or theoretical contents, laid down in numbers 1 and 2.

4. a complete grammar prefixed to the english and hindoostanee dictionary, of the utmost consequence for consultation at home, or on board ship, in confirmation of the lectures and the rudiments of the hindoostanee, comprized in 2, being on a larger scale in 4 than could have been introduced in so small a production as number 2.

5. british indian monitor, consisting of copious vocabularies in hindoostanee and english, or *vice versâ*. these are undoubtedly necessary for translations from the story-teller,

till my *long promised* hindoostanee and english dictionary be published, which cannot now be postponed much farther, as steps are at present in train to hurry this work also through the press.

6. oriental fabulist, or polyglot fables, in the principal languages current or cultivated in hindoostan, with an english version prefixed to each. this collection will prove a treasure to those who mean to prosecute persian, arabic, &c. by a natural transition from the vernacular speech, more immediately requisite, to those classical acquisitions, which will thus be easily mastered, and all in good time, by every person who will follow my advice in matters of this kind.

7. a new theory of persian verbs, with a list of the whole, and their hindoostanee synonimes, in which the hindee-persic student will find a valuable mine of philological materials for the satisfactory and simultaneous cultivation of these sister tongues.

8. the hindee arabic mirror, or improved tabular view of *arabic* words common to *it*, the hindoostanee, persian and turkish languages, and of essential service to every oriental scholar.

under particular circumstances, some of the following books, in the persi-arabic characters and the purest style of the hindoostanee, may be commenced most auspiciously, when the students can conveniently devote from six to twelve months to both the hindoostanee and persian, at one and the same time.

9. gooli bukawulee, a celebrated eastern romance.

10. rose garden of hindoostan, a translation of sadee's celebrated gœlistan.

11. bagh-o-buhar, or the entertaining stories of the four friars, in hindoostanee prose.

12. hidayut col islam, or the mœsulman's common prayer book, in hindoostanee and arabic.

13. nusri benuzeer, an enchanting fairy tale, in hindoostanee prose, from the original in verse.

14. tota kuhanee, or tales of a parrot, in hindoostanee.

15. ukhlaqi hindee, or indian ethics, a hindoostanee translation of hitoopudes.

16. the persi-arabic vocabulary, in english, will be an excellent manual for those hindoostanee scholars who mean to study persian also.

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N.B. All personal applications to the Honourable Company's Booksellers, No. 7, Leadenhall Street, will meet with prompt attention in the supply of Text Books; or for any particulars connected with the Hindoostanee Lectures, &c.—Letters post-paid will be received, and duly acknowledged by the Professor.

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